

M E A T

OUT OF THE

E A T E R :

O R,

MEDITATIO

Concerning

The Necessity, End, and Usefulness

AFFLICTION

Unto Gods Children

All tending to Prepare them

Comfort them under

C R O S S E.

By *Michael Wigglesworth*

CAMBRIDGE

Printed by S. C. and M. J. for
J. D. and Boston 1820.



Tolle Crucem.

All Christians must be Cross bearers.

*If any man will my Disciple be,
Let him take up his Cross and follow me.
None can with me and mine partake
Who doth not all for me forsake.*

Meditation I.

*All Christians must be Sufferers
That would be Christ his Followers.*

[1]

*(1.) We resolve to be
Christ's faithful Followers
in this world
as Sufferers,
and renounce themselves
their own wills deny
their Cross, and follow Christ
in his sufferings cheerfully.*

[2]

Not onely lighter Griefs
This Cross of ours implies :
But, when the Lord us calls thereon
Greatest Extremities,
This must be taken up,
(Willingly undergone)
For Christ's dear sake, who suffered
For our Redemption.

[3]

The Christian that expects
An Earthly Paradise
When Christ bids his take up the
And bear it, is unwise.
We must not on the knee
Be alway dandled,
Must we think to ride to Heav'n
On a Feather-bed.

[4]

Our way to Heavenly Rest
Is all against the Stream
We must not sail with Wind and Tide
As too too many dream.
But row against them both
And many Storms endure
We arrive at that sweet Port
Where Saints shall rest secure.

Meat out of the Eater.

[5]

Our way is up the Hill,
Which mounteth to the Skies :
But that's the way to Death and Hell
Which low and down-hill lies.
'Tis easie to Descend,
And down the Hill to roll :
But this is labour to Ascend,
And painful to the Soul.

[6]

But who would not take pain
Against the Hill to climbe,
That so they may true Rest attain
And Happinefs in time?
Rather then down the Hill
With present ease to run
(as most men do) untill they be
Eternally undone.

[7]

Strait is the Way and Path
Which leadeth unto Life :
None is not gain'd by Ease and Sloth
Nor by an earnest strife
For all the ways
That to Destruction lead,
And many are the feet
Which thereon tread.

[8]

Let others take their choice,
And run what way they please
Let them enjoy their Lusts, and take
Their fill of Carnal Ease :
Chuse thou the narrow Path,
My Soul, and walk therein ;
Thou know'st this is the onely way
Eternal Life to win.

Meditation II.

*God doth in Mercy scourge his own :
In Wrath he others lets alone.*

[1]

[I]n this narrow Path
And way that is so strait
You meet with Difficulties great,
Be not disconsolate.
The straitness of the way
Hereineth opposition
And Dangers, Crores
In this our frail condition

[2]

These are the Common-Lot
Of all God's Children dear.
Through many Sorrows they must pass
The Lord that truly fear.
There's no Calamity
Doth unto thee befall,
But such as common is to men;
Yea to the best of all.

[3]

Though various are the wayes
And sufferings whereby
God doth his Children exercise,
Correct, and also try:
Yet all must bear the Cross
Before they wear the Crown;
All must partake of chastising
Whom God vouchsafes to own.

[4]

It is in Mercy then
That God chastiseth his
And lets them noe Corrected want
When as they do amiss.
When they are in trouble
He will give them rest.
The Pit shall digged be
As for them oppress.

[5]

Heb. 12. All that Christ's Members are
Must be made like their Head:
He is a Bastard not a Childe
That's never chastened.
Hol. 4. God letteth some alone,
(Leaves them to take their course)
And by his Rod reclaims them not;
They sin without remorse.

[6]

They will not cross themselves,
Nor their own wills deny:
And will not cross them, nor correct,
To do them good thereby.
They wax more impudent,
And bolder to do evil,
Through God's forbearance, till at length
He hurl them to the Devil.

[7]

This is a fearful case
To be thus left of God:
Great mercy 'tis to be subdn'd
By scourging with the Rod.
My Soul be thankful then
That God thee thus corrects
Who might have let thy head
With those whom he rejects

Meat out of the Enter.

Meditation III.

*The third doth further hint at th' Ends
For which the Lord Affliction sends.*

[1]

GOD doth chastise his own
In love, their Souls to save:
And lets them not run wilde, with them
That no Correction have.
Now as the Rod restrains
From posling down to Hell:
So by the same God doth excite
And teach us to do well.

[2]

Affliction is Christ's School
Wherein he teacheth us
To know and do their duty
To mend what is amiss
For though Affliction
Hurt the Flesh be painful
Yet other Saints of God
Have found them very gainful

[3]

29. Before I was chastis'd,
 Saith he, I went astray:
 But since I've learnt with better care
 To keep thy Precepts way.
 31. 'Tis good for me that I
 Have been afflicted sore,
 That I might learn to know thy Laws
 And swerve therefrom no more.

[4]

These are God's Firing-Pot,
 Wherein he melts his Gold,
 Consumes the dross and maketh it
 More lovely to behold.
 These are his Fullers Sope
 To wash our spots away,
 That being thus refin'd and wash'd
 His glorie we may.

[5]

- No steepest Winter Frosts
 Do clarify the Aire,
 And cleanse our Blood, soften the
 And it for Seed prepare,
 Making it fruitfuller:
 So do Afflictions sore
 26. Correct the rankness of our heart
 27. Cleanse, and subdue them in

[6]

Much Honey turns to Gall
And Choleric excess;
And too-too-much Prosperity
Breeds Pride and Wantonness:
Afflictions purge them out,
Like bitter Aloë,
Which, though unpleasant to the taste,
Far wholsomer may be.

Deut.

15.

Ifa

[7]

Full Diet, dainty Fare,
With Idleness and Ease
Heap up bad Humours, and contract
Many a foul Disease,
To Soul, and Body too,
Dang'rous, and Troublesome:
Which must be purged out in Time
By some *Catholicum*.

[8]

Strong Wine makes weak heads
Procuring Drunkenness;
Long Peace and Plenty likewise breed
Intemperance and Excess.
Soon are Surfeited
With strong delicious matter
Are God, who knoweth
our Wine with Water.

Meat out of the Eater.

[9]

Afflictions are like Ballast
I'ch' Bottom of a Ship ;
For though perhaps without the same
We might more lightly skip :
Yet every little puff
Would quickly set us over,
And sink us in the Ocean Sea
No more for to recover.

[10]

Our Hearts are over-run
Much like a fallow Field,
Which must be broke and plowed up
Before it fruit can yield :
Afflictions are God's Plough
Wherewith he breaketh us,
Tears up our Lusts, those noisome Weeds,
And fitteth us for use.

[11]

Grace in Prosperity
Lies hid unoccupy'd :
But is by Chastening set to work,
And by the Cross descry'd.
The Cross to Virtue trains,
It tries, it makes to grow ;
It sanctifies, purgeth and heals
It humbleth and layes low.

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He useth
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Then

· Meditation IV.

*The fourth by various Arguments
Strives to beat down all Discontents,
And overcome Discouragements.*

[1]

SInce then our gracious God
And Father that's above
For such great Ends useth his Rod
In Faithfulness and Love:
Why should'st thou once repine,
Or murmur at the Cross,
O patient man? without such Blows
Thy Soul would suffer loss.

[2]

Except that need there be,
And thy Soul's health require,
He useth not severity,
Nor stirreth up his ire.
He layes on thee no more
When what may reach the End,
Thy Soul the good for which
He Affliction send.

[3]

He that unwillingly
Afflicts the sons of men,
Cannot take pleasure in the grief
Of his own Childeren.
He layes on his no Crosses,
But that they may attain
Some higher good. He sends no losses
But for their greater gain.

[4]

Burning and Cutting 'bide,
Hunger and Thirst endure
Thou wilt, thy Body from Grim Death,
Or Sicknes to recure:
Thy Soul is much more worth,
And its Salvator dear;
Why then what may Soul-health procure
Shouldst thou refuse to bear?

[5]

Christ never flattered thee,
Nor promis'd Carnal Ease,
Nor worldly Honour, Pleasure, Gain,
Security, or Peace.
He told the word at first,
(It was thine A, B, C)
at. 16. That every one must bear the C.
That would his Follower be.

[6]

Why should'st thou think it strange
To meet with fiery Trial?
Or to be put upon the task
Of serious Self-denial?
Thou owest more to Christ,
Who shed his dearest Blood,
And bare God's Wrath, for to procure
Thine Everlasting good.

[7]

The Son of God himself
By whom the World was made
Took up the Cross, endured Death,
And so our Ransom paid.
He had no need to die;
But we had been undone:
Unless that He our Punishment
And Pain had undergone.

[8]

He past through Sufferings
Into his glorious state:
Fit that Members be content
Their Head to imitate.
Himself hath born the Curse,
And take away the Sting:
The Cross is now become
A new thing.

[9]

Therefore take up the Cross;
The Rod in meekness kifs:
Be silent and him reverence, who
Thy God and Father is.
Who less afflicteth thee,
Then thou deserved hast;
Yea and afflicteth thee, that so
A gainer be thou may'st.

[10]

Measure and Moderation
In Chast'ning he respecteth;
And none of his beyond their strength
By pain or grief dejecteth.
Although he burn the Dross
He will not waste his Gold:
If with the one hand he cast down,
His other doth uphold.

[11]

The smothering smoaking Flux
Hee'll not extinguish quite:
To break a bruised shaken Reed
Is none of his delight.
Hee'll not contend for ay,
Nor evermore upbraid:
Lest that the spirit before him
And Souls that he hath made

[12]

Thou cravest oft a pledge
Of Christ's free love to thee.
A pledge thou hast, if Chastening
Thou bearest fruitfullie.
God deals with us like sons
If Scourging we endure,
For unto patient Suffering
He will his sons inure.

Hab.

[13]

What if thy strength thee fail?
If Sicknesse increase?
If Creature-comforts thee forsake?
If dearest Friends decease?
If wants do multiply,
And woes come on amain?
If Men and Devils should conspire
To aggravate thy pain?

[14]

Droop not faint-hearted man,
Thou art not yet undone:

As God himself survives,

thy Portion,

the Eater He

thy bring forth Meate:

all Good more sweet then honey

affliction great.

B

Medic-

Meditation V.

*The fifth perswades to Patience,
From that rich future Recompence;
Minding us of our Heavenly Rest,
Which should revive us when distressed.*

[1]

MEEKLY to bear Christ's yoke
It is an Honour high:
Thou Christ wilt surely them reward
Who bear it patiently.
For this short Grief of ours,
And our Affliction light
Shall work of glorious Happiness
A far more lasting weight.

[2]

Mat. 23. 12 For just men light is sown
(Reward laid up in store)
Mat. 23. 12 Who sow in tears shall reap in joy
And after mourn no more.
They'll one day wear a Crown,
Who now the Cross sustaine.
1 Cor. 15. 58 In Christ our Lord no sowing
Nor labour shall be vain.

[3]

Reign with him long shall they,
 With him that suffer do :
 Who follow him in's Death, partake
 Shall of his Glory too.
 Not that our services
 Deserve such recompence :
 But he resolveth to set forth
 His own Munificence.

1 Tim.
 2.12.

Isa. 64.

2 Thim.
 2.12.

[4]

Who can expect a Crop
 Or Harvest to obtain ;
 That breaks no ground, that sowes no seed,
 That undergoes no pain ?
 To triumph who can hope
 That doth the Battell shun ?
 Eternal Glory whoso findes,
 Must first through rough wayes run.

[5]

Thou art a Pilgrim here ;
 This world is not thy home :
 Content with Pilgrims fare,
 On to Heaven come.
 If thou tossed art
 By stormy winds and seas ?
 To Heaven, where thou shalt
 Long rest and ease.

Phil.
 12.

Heb.

B 2

What

[6]

What if thy conflict with
The roaring Lion be?
If thou be call'd to fight against
World, Flesh, and Devil, all three.
Joh. 4. Stronger is Christ in thee
Then strongest Enemy,
Rom. 16. Who Satan under thy Souls feet
shall tread down speedily.

[7]

Souldier be strong, who fightest
Under a Captain stout :
Dishonour not thy conquering Head
By basely giving out.
Endure a while, Bear up,
And hope for better things :
War ends in Peace ; and Morning light
Mounts up on Midnights wings.

[8]

Through Changes manifold,
And Dangers perillous,
Through fiery flames, and water,
Through wayes calamitous,
We travel towards Heaven
A quiet Habitation :
11.
16.
17. 25. Christ shews a Kingdom there
34. Ev'n from the worlds foundation

Meat out of the Eater.

[9]

O Heaven, most holy place,
Which ~~is~~ ~~to~~ ~~me~~ ~~a~~ ~~Prison~~ !
What cause have I to long for thee,
And beg with many a tear ?
Earth is to me a Prison ;
This Body an useless wight :
And all things else vile, vain, and nought
To one in such ill plight.

2 Cor.

2, 4, 8.

[10]

Oh Christ make haste, from bands
Of Sin and Death me free ;
And to those Heavenly Mansions
Be pleas'd to carry mee :
Where glorified Saints
For ever are possess'd
Of God in Christ their chiefest Good,
And from all troubles rest.

B 3

McLara

meat out of the Eater
Meditation VI.

Christ's Sufferings are our Copy-book,
whereon we often ought to look.

[1]

Let every suffering Saint
Consider Jesus Christ,
What Sufferings great he under-went,
Who is our Blest High-Priest.
What Misery can'st thou name,
He hath not undergone,
Who was most innocent and just,
And nought amiss had done?

[2]

When we are like to faint,
And when our spirits fail
When discontents, discour
And terrours us assail;
When thou art apt to say,
No grief was e're like mine
Then think of Christ, and see
His far exceeded thine.

[3]

Art thou a Prisoner ?

Our Lord himself was bound.

Art thou disgrac'd ? why, he was scorn'd

And trampled to the ground ;

Blindfolded, spit upon,

Most wrongfully accused,

Reviled, mocked, buffeted,

And wickedly abused.

[4]

Art thou in Poverty ?

Why, Christ himself was poor

And had not where to lay his head

It's like he gives thee more.

Art thou in Heaviness ?

He was a man of Grief ;

Whose Soul was sorrowful to Death,

To purchase our relief.

[5]

Or do Temptations vex thee ?

He tempted was likewise :

He pined when such things perplex thee,

Helps thee when thou cries,

and Wrath distresses thee ?

So distress as he,

underwent God's direful wrath,

on wrath our Souls to free.

B 4

meat out of the Eater. Meditation VI. 1713

*Christ's Sufferings are our Copy-book,
Whereon we often ought to look,*

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Consider Jesus Christ,
What Sufferings great he under-went,
Who is our Blest High-Priest.
What Misery can'st thou name,
He hath not undergone,
Who was most innocent and just,
And nought amiss had done?

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When we are like to faint,
And when our spirits fail,
When discontents, discourages
And terrours us assail;
When thou art apt to say,
No grief was e're like mine,
Then think of Christ, and sure
His far exceeded thine.

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Helps thee when thou criest.

And Wrath distresses thee?

So distress as he,

Underwent God's direful wrath,

Our wrath our Souls to free.

4

[6]

oh. 12. If thus our Generall
No danger hath declin'd :
Well may his Souldiers be content
Some hardship for to find.
If he hath suffered
In whom no guilt was found :
Well may we suffer for our faults,
Whose sins so much abound.

[7]

If God's dear Son hath dy'd
And born his Fathers ire
Well may the sinfull sons of
Pass through a gentle fire
Since onely for our sake
All this he under-went :
What cause have we with our light Cross
To be right well content ?

[8]

oh. 12. He drank up all the Dregs,
And bitterest of the Cup :
The Cup, he gives us
And but a little sup.
Oh then my sinful Soul !
If Christ to suffering call,
Take up thy Cross, and willingly
Follow thy Generall.

Lead out of the Lute.

Meditation VII.

*The worldly man's Prosperity
Is onely gilded Misery.*

[1]

Although God's dealings are
Exceeding various
Respecting outward things, which be
Adverse, or Prosperous;
That none can certainly
Discern God's Love or Hate
By being in Affliction,
Or in a Prosperous state:

[2]

(For now and then a Saint
Enjoys Prosperity:

Sometimes wicked men are placed
In Misery)

commonly we see

Job is the Lot

of Saints; whilst others thrive
In the world, who serve him not.

They

[3]

They are afflicted less
Then God's own Children dear :
Phil. 17. And it's no wonder, if we minde,
14. They have their Portion here.
Yet silly sinfull flesh
Phil. 73. At this is apt to grumble :
14. 45. And at the scandal of the Cross
There are too many stumble.

[4]

They flourish like a Tree ;
They have the world at will :
14. Their Breasts are flowing full of milk ;
Marrow their bones doth fill.
They have no sorrows great
Their vigour to decay :
Nor is their Moisture radical
Consum'd and sweal'd away.

[5]

While better men are sick,
Their bodies are in health :
Whil'st others are distressed with want,
They flow in worldly wealth.
They have their time of peace,
While others are in trouble.
If other men have Plenty too,
They have it more then double.

Meat out of the Eater.

[6]

They live and lie at ease,
While others are in pain :
And meet not with Calamity
Their mirth for to restrain.
While godly men are weeping,
And laying sin to heart :
They're feasting, singing, or else sleeping,
Because they feel no smart.

Amos

4: 5: 6

[7]

Their eyes stand out with fat ;
They've more then heart can wish :
Honey and milk, butter and oil
Do drop into their dish.
The World them dandleth,
Like Darlings on her lap,
And streams delights into their mouth
From this and th'other Pap.

Psalm

[8]

They prosper in their way,
And bring their ends to pass,
Judging themselves as happy men,
As ever any was.

For they have success,

And bless themselves therein :

But God loves, and favours them,

For they still love their sin.

Because

[9]

Because they have no changes,
Therefore they fear not God :
They do not dread to anger him,
Because they feel no Rod.
God doth not execute
His Sentence speedily
Gainst wicked works: therefore they're bold
To do more wickedly.

[10]

God gives them outward things,
And they the same bestow
Upon their Lusts : they serve the world,
And unto Mammon bow.
In him they put their trust ;
Him they most highly prize.
Unto this Idol every day
They offer Sacrifice.

[11]

For having made the World
The God whom they adore,
They rake and scrape, they pill and
and cover more and more.
The World doth fill their He
And occupy their Heart :
But God, to whom both these bel
They leave for him no part.

[12]

Their Riches make them proud,
And puff them up in minde:
Their Plenty doth besot them too,
And make them worse then blinde.
They see no need of Christ,
But by his Grace set light:
Despise a Saviour, shut their eyes
Against the Gospel's Light.

1 Tim

17

Rev. 3

Mat. 1

22, 23

[13]

They being fat and full
Are wanton, *Jesurun-like*,
They kick and spurn against God's Love,
And at his Bowels strike.
Whil'st he them nourisheth,
Against him they rebell:
And under Satan's Banner fight,
Like wicked Imps of Hell.

Deut.

32

[14]

Thus their Prosperity,
Through God Almighty's Curse,
Doth make them wax more infatuate,
And grow still worse and worse.
Their Table is their Snare,
Their Delicates a Baile,
Leads them to turn Belly gods,
Now Intemperate.

Their

[15]

107. 23. Their over-flowing Cups
 Entice to Drunkenness :
 And then expose to filthy Lust
 Their pampered Carcases.
 The greater strength they have :
 The stronger to do evil.
 The healthfuller their Bodies be :
 More fit to serve the Devil.

[16]

Chron. 21. 16. God warns them by his Word ;
 They're deaf and do not hear :
 He cuts down others with his Sword ;
 They neither feel nor fear.
 If God vouchsafe to scourge them,
 Yet they like Mad-men feel not :
 Or if they feel, their hearts are hard ;
 Repent, and turn they will not.

[17]

113. 1. Whil'st that the smart is on,
 Perhaps they promise fair :
 114. But, *Pharaoh*-like, when respite comes
 They shew you what they are.
 115. To wallowing in the mire
 Like filthy unclean Hogs,
 And to their vomit back again
 They run, like greedy Dogs.

[18]

Since then they chuse their Bane,
And will no warning take :
They have their choice, and may thereof
Their best advantage make.
God will no more take pains
To scourge them for their sin :
But lets them glut themselves therewith,
And end as they begin.

Isa. 1.
Hos.
14.

[19]

He winketh at their faults,
And lets them take their course ;
Yea gives them up unto their lusts,
To sin without remorse :
Till having fill'd their measures,
The Lord to Judgement call ;
Where op'ning all his fiery Treasures,
Hee'll pay them once for All.

Meditation

Chant out of the East

Meditation VIII.

*Saints happier be when most distressed,
Then wicked men are at the best.*

[1]

VVE have the Wicked view'd,
And seen his best estate :
And who would chuse with him to share,
Except a Reprobate ?
For sure the Simple's ease
Shall turn to his decay :
And the Prosperity of Fools
Shall utterly them slay.

[2]

When wicked men like Grass
Do springing up arise,
When they are in a flourishing state
That work iniquities :
'Tis for their cutting down
For perpetuity ;
It's but to ripen them for woe,
And endless misery.

Meditation IX.

*The Carriage of a Childe of God
Under his Father's smacking Rod.*

[1]

HE sees a hand of God
In his Afflictions all,
And owns it for to be his Rod,
Whatever Cross befall,
For whosoever be
Th' immediate Instrument,
He knows right well that God himself
was the Efficient.

[2]

And that Afflictions
Are no out of the Dust:
Nor order'd by the will
Of Devils lust,
Grief be small
If it be from the

For in vain
We not flight.

[3]

If greater be the Blow,
 It doth not him dismay :
 Because he knows a Father's hand
 Such stripes may on him lay.
 But he prepares himself
 Betimes to meet the Lord
 By true Repentance, as he hath
 Commanded in his Word.

[4]

To search and try his wayes,
 To finde out what's amiss,
 To leave his sins, to loath himself
 His first great Business is.
 And having once found out
 What sin hath God offended,
 He seriously bewails it, and
 Endeavours to amend it.

[5]

Unto the cleansing Blood
 Of Jesus Christ he flies :
 And to his wounded Conscience
 That Sovereign Balm applies :
 Which can both Cleanse and
 Both pacifie God's wrath
 And cure a gaily Sin
 When 'as improv'd by

[6]

And though he be unworthy
To look God in the face;
Yet through the Merits of his Son
He begs and hopes for Grace:
Being right well assur'd
That though the Lord chastise him;
Yet will he not cast off his Soul,
Nor utterly despise him,

Heb.

15, 16.

Job

[7]

But if by all his search
He cannot finde the cause
For which the Lord afflicteth him,
Or from his Soul withdraws:
Yet he believeth, that
For just and holy ends,
To humble, purge, and better him
The Lord Affliction sends.

[8]

And though he cannot say,
I have at random run,
Or wickedly by some known sin
Away from God have gone:
O much sin he sees
In his heart and wayes,
Judge it meet therefore
To punish him all his dayes.

[9]

Pet. 5. Himself he humbleth under
The mighty hand of God:
Sam. 3. And for the sake of that sweet hand
Doth kiss the sharpest Rod.
Job 2. He taketh up his Cross,
Denieth his own will,
Advanceth God's above his own,
And yieldeth to him still.

[10]

Unto the yoke of Christ
He doth his neck submit:
He turns his cheek to him that smites,
And meekly taketh it.
Yea when his grief is most,
And sorest is his pain:
He still endeavoureth good thoughts
Of God for to retain.

[11]

His earnest care and prayer
When greatest is his smart,
Is that he never may blaspheme
God with his mouth or heart.
He beggeth Patience
In his extremities
To bear Gods hand, that so
may not against him rise.

[12]

If murmuring thoughts do rise
 (Or heart begin to swell)
 He strives to beat them down again;
 He hates such thoughts like Hell.
 God he resolves to love,
 Deal with him as he will:
 And in his Mercy to confide
 Although he should him kill.

Psal.

43. 14

22.

Job

15.

[13]

To God that smiteth him
 He strives to get more near.
 He will not cease to pray, although
 God seem to stop his ear,
 Though God hath long delay'd
 To answer his request,
 Yet will he seek, and never cease,
 Whil'st life is in his breast.

[14]

He waiteth patiently
 Until deliverance come,
 And will not use dishonest means
 To shun what's troublesome.
 He hates all sinful sleights
 To get his Cross from under
 He will not break his Bonds, but pray
 God them cut asunder.

[15]

Gen. 8. Noah would not leave his Ark,
14, 16. Nor out of Prison break,
Although he saw the ground was dry,
Till God did to him speak.
Sam. 9, 11. David refus'd to kill
King Saul his mortal Foe,
That persecuted him to Death,
And wrought him so much woe.

[16]

He rather chose to wait
Till God should plead his Cause,
And of his Enemy him avenge,
Then for to break God's Laws.
Thus every Saint will rather
Chuse Suffering, then to Sin:
He will not God offend Self-ease
or Safety for to win.

[17]

26. But if through Humane frailty,
And over-bearing power
Of strong Temptation, he do swerve
And fall i'th' evil hour:
(As sometimes Peter did)
12. It grieveth him full sore,
He weeps and mourns, repents,
Grows stronger then before.

[18]

The longer God afflicts him,
The better he is for it:
Love's Holiness the more, loath's sin
And learneth to abhor it.
The more he is bereft
And stript of outward things:
The less he dotes on these wilde Fowl
That take them to their wings.

Psal.

67. 71.

Ecclesi.

7. 3.

[19]

When Creature-comforts fail;
When sorrows him surround,
He takes the faster hold of God
In whom true Comfort's found.
When Conduit-pipes are stoppt,
When Streams are vanished:
The more he to the Fountain hastes,
And lives at the Well-head.

[20]

Thus David comforted
And cheer'd himself in God
When I was gone: although he felt
The anguish of the Rod.
Jacob took fast hold
Wrestled with the Lord,
When he was distressed for fear
Of Esau's Sword.

Princes

Dead out of the Ark

[15]

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14, 16. Nor out of Prison break,
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Till God did so him speak.
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Psalm.

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The anguish of the Rod.
Jacob took fast hold
Wrestled with the Lord,
He was distressed for fear
Of Esau's Sword.

Princes

[21]

Prince-like he wrestled
And would not let him go,
Untill he had a Blessing got
To shield him from his Foe.
Thus every suffering Saint
By wrestling shall prevail,
And having overcome at last
Be styled Israel.

Meditation X.

*Although Afflictions tanne the skin,
Such Saints are Beautiful within.*

[1]

HOW amiable is
The face of suffering Saunt
Where God thus quieteth their he
And stilleth their complaints
Where 'tis their daily care,
And earnest hearts desire,
To love, and blest, and honour
In middelt of the fire.

[2]

Where nothing grieves them more
 Then what their God doth grieve :
 Where nothing pleaseth them like that
 Which makes them sin to leave.
 Where though they have a will
 And wishes of their own :
 Yet at the foot of Jesus Christ
 They meekly lay them down.

Psal.

21, 22

23, 24

Mat.

24.

[3]

These are the happy men,
 Judge of them what thou please
 Vain world ; Amongst thy Darlings all
 Thou hast not one like these.
 As God is dear to them,
 So they to him are dear :
 And he to all the world ere long
 Will make it to appear.

[4]

The Daughter of the King
 All glorious is within,
 How black soever and Sun-burnt
 May seem her outward skin.
 But I blackish am
 Look not ye
 That with his beams the Sun
 Looked down on me.

A psalm

[5]

A patient suffering Saint
Is a right comely one :
Though black as *Kedar's Tents*, and as
Curtains of *Solomon*.
Thus beautifie my Soul
Dear Saviour ; thus adorn it.
As for the Trappings of the world,
And Bravery, I can scorn it.

[6]

Some deck the outside fair ;
But are like Graves within :
Some sweep and wash their houses clean,
Whose hearts most nasty been.
Some bodies fat and fair
Have Souls both foul and lean :
But howsoe're my Body fare,
Lord make my Soul more clean.

A Conclusion Hortatory

To those that are, or hereafter may
be in Affliction.

[1]

ANd now, my Christian Friend,
That shalt these Lines peruse,
Oh that they might thine heart perswade
The Cross of Christ to chuse!
And to esteem it more
Then greatest Worldly Treasures!
Light grief would bring thee glorious joyes,
Short pain Eternal Pleasures.

[2]

I have endeavour'd
The Cross for to adorn,
By setting forth its comelines,
Altho' the world is scorn.

[3]

I have before thine eyes
An humble gracious Saint
Bearing the Cross upon his back
Endeavoured to paint
Now strive to imitate
After this Copy write:
This is the onely end for which
I did the same endite.

[4]

I would not for the world
Were it a world of Gold
(Yea for a thousand times as much)
And more then can be told
I would not Rules prescribe
And unto thee commend
And yet my self be negligent
Those Rules for to attend.

[5]

is my daily Prayer,
I me never teach
Others which my self
I teach

[6]

Yet I shall tell the Truth,
And nothing from thee keep;
Before I wrote this sentence out
I sat down twice to weep
Tears of remorse and sorrow
Because I am so poore
In these rich graces, and because
I have attain'd no more.

[7]

That having been
A Scholar in this School,
I have so little progress made,
And been so great a fool,
But I shall say no more,
But pass from this discourse,
My weeping tears do blinde mine eyes,
And me thereto enforce.

[8]

My son despise not thou
The Lords chastising hand
For faint when thou cor-
rect him turn to his co-

[9]

r thus he threateneth ;
that ye will not be
all my strokes reformed yet
ut still walk cross to me :
Then will I also walk
Contrary unto you
wrath and fury, and seven times
More Plagues will on you throw.

[10]

Dear Brother, Christian Friend;
Be wise for thine own ease,
Do not wilfully thy God
and Father much displease.
Nay not to grieve,
In the sons of men :
If thou love to anger him,
To grieve him then ?

[11]

thou hast been
long Bullock like,
at the Rod,
Dike.

If Ephraim thus rep
And pray ; God qu
Embraceth him as his
And wipes away t
God listeneth for
The voice of tru
And is most ready
To broken-hea

Oh let New-
When gentler
Left by our sin
Severity be
It will be re
To put him
Oh therefore
Before we

Incorrigib
God's Ar
true Penite
This

It is
n to God,
Hee'll heal:
ith his Rod,
will.

past

rise us up
ll live.

of Hostr,

ance

me

Amca.

Light in Darkness.

*Light in Darkness followeth next;
Which holds forth Comfort from the Text
To such as are in minds perplexed
And with Temptations strangely vexed.*

SONG 1.

E. D.

THus far in generall
About Afflictions,
When the Lord will
He owns for
particular Ailes
His mercies great
commonly
to extend.

[2]

v. 18. The Spirit of a man
 Will many Griefs sustain:
 But who can bear a wounded Spirit?
 This is the greatest pain.
 First then for Spiritual Griefs,
 Temptations, and distresses,
 Wherewith the Devil keepeth down,
 And some good Souls depresses.

[3]

There is a childe of Darkness
 That walketh in the light,
 That thinks his ill state very good
 And therein takes delight.
 There is a childe of Light
 Whose state is very good,
 Yet walks in sadness, in the night,
 Till this be understood.

[4]

Thick Clouds sometimes arise
 And darken the Noon-day:
 A Mist may blinde Believers eyes,
 They cannot see their way.
 Although they walk in Light,
 Satan so undermines
 Their Comfort, that they see not
 Which round about them lies.

[5]

Sometimes they doubtful are
Concerning their estates:
Sometimes conclude against themselves
That they are Reprobates.
Such things may Saints befall;
Yet are they never left
Of God, nor of his awful fear
Are utterly bereft.

[6]

They dare not wickedly
Away from God depart,
But after his sweet presence mourn,
And seek him with their Heart.
Such bruised trembling Reeds
Christ will in no wise break;
But in the most accepted time
Will comfort to them speak.

[7]

He will into a flame
Blow up their little spark,
And make his face on them to shine.
They now are in the dark, y^et
For he will not cast off,
Nor ever more forsake
Those that rely on him for grace,
And him their Portion make.

Light in Darkness.

[8]

Come, poor distressed Souls,
And hear your Grievances:
Learn how you may with Spiritual Arms
Temptations force repress.
Hear what the Flesh suggests
For your discouragement:
Learn what the Spirit may reply
Soul-sinkings to prevent.

SONG II.

*Being a Dialogue wherein the Speakers
are Spirit and Flesh.*

[1]

Spirit. MY Soul what aileth thee
Thus heavily to droop,
And under thine Affliction
Dejectedly to stoop?
Art thou the onely man
That hath Affliction seen?
And have not better men than thou
As much afflicted been?

[2]

Hast thou no part in God?
Or doth he cease to love thee?
If neither this, nor that be so,
What can so greatly move thee?
Flesh. I heretofore did hope
My sins were pardoned
Through God's free-grace, that all my debts
were wholly cancelled:

[3]

That Christ had satisfy'd
For me, and clear'd the score;
That God was therefore reconcil'd
And would be wroth no more:
Yet now he hides his face
And on me seems to frown;
He will not hear my suit for grace,
But wounds and casts me down.

[4]

He writeth bigger things,
And bids me to possess
My sin: to mende he brings
My guilt and trespasses.
cast off from ay?
still retain?
to ev' a quene away
and gain?

Spirit.

[5]

Isa 53

Where Christ once sets his love
He loveth to the end,
And nothing can him change or move
From being still our Friend.
God cannot cease to love,
Where once he did begin:
Although he may with stripes reprove
And chasten thee for sin.

[6]

Be humbled for thy falls,
My Soul, and turn to God,
Who from thy wandrings thee recalls
By this his gentle Rod.
Attend unto his voice,
Return to him that smiles
For good; who every childe corrects
In whom his Soul delights.

[7]

Fathers may chide and whip
Their Children till they smite
But whil' their hand is lifted
They pity with their threat
They cast not off a Child
Although they angry be
Nor doth thy Heavenly Father
Reject and cast off thee.

SONG III.

*Another Dialogue or Combate between
the Flesh and Spirit.*

Flesh.

[1]

O H but I greatly fear,
My sufferings are not such
As Childrens Nurture use to be,
But that they differ much.
They are too great and long
(I fear) to stand with love:
Such overwhelming strokes, methinks
Do rather hatred prove.

[2]

Were I a Childe of God
He would more gently deal
Nor would he always be the Lord
But sometimes help and heal
But I am day by day
Afflicted very sore:
My sufferings have been many
And still are growing more.

Light in Darkness.

Spiri.

[3]

God doth more gently deal
Then thou considerest well:
For had he us'd extremities
Thou hadst been now in Hell.
He is not so severe
As thou imaginest;
For some, that were to him most dear,
Have been much more distressed.

[4]

Jacob from *Esau's* rage
To *Padan-Aram* sent,
The toyl and pain of twenty years
Hard service under-went;
Once being circumvented
By *Laban's* subtile feats;
Yet he was faine to be contented
For he knew no deceits.

[5]

Thou know'st what sorrows great
He after passed through,
One trouble hardly over-blown
Before he met a new.
Moses brought up a Prince,
From *Egypt* Banished
Lived in Exile forty years,
And laboured for his bread.

[6]

Joseph an innocent,
Through Bretherens cruel hate,
Was sold to strangers, and so brought
Into a servile state.
No sooner gains he favour
I'th' eyes of Potiphar:
But is accused of that Crime,
Which he did most abhor.

[7]

His Master is incens'd,
The innocent is shut
Into a Dungeon dark, his hands
And feet in fetters put.
And though the Lord was pleas'd
This rigour to abate
After some time; yet dwelt he long
In this imprisoned state.

[8]

The Church was fore oppress'd
In Egypt many a day,
And made like Slaves, with rigour
To serve in brick and clay.
And though they cry'd to God
With groans and many tears:
Yet were they in this Bondage held
Above an hundred years.

[9]

What thinkest thou of *Job*
 And his great Sufferings?
 Do not thy griefs, compar'd with his,
 Seem light and little things?
 So dismal was his case,
 So strange his sorrows all,
 As Wise ones thought could unto none
 But wicked men befall.

[10]

But God befools them for it,
 And lets them understand
 That *Job* was such an upright man,
 As none was in the Land:
 That notwithstanding all
 That he had undergone
 For a long time, yet was he still
 His most beloved one.

[11]

He was a man of God,
 One after God's own heart,
 His long lasting Banishment
 Of sorrows had his part,
 Deprived of God's House,
 Hunted from place to place,
 He felt his sin and weary
 Heart and soul were sore.

[12]

Flying to save his life,
In Caves and Forrests hiding:
Unill at length in Ziklag Town
He found some safe abiding.
E're long his Town is burnt,
His Wives are Captive taken,
His Souldiers speak of storing him,
He seems of all forsaken.

[13]

Had David said, God hates me,
In this his greatest need
When as all other Comforts fail'd,
He had been poor indeed.
But in his deep distress,
And over-bearing grief,
He comforted himself in God,
And from him found relief.

[14]

Heman from youthful years
Was ready for to die,
Distracted with amazing fears
He cries continually,
Saying that the Lord
Has gone away and hid,
And that his wrath is kindled
Against his soul and side.

[15]

Yet Heman was a Saint,
And calls the Lord his God;
God of his Health, 'midst all complaints
And lashes of the Rod.
Take courage then my Soul,
And put away thy fear:
Thy sufferings well may stand with love,
Although they greater were.

[16]

And as for length of Time;
Examples do thee show,
That divers Saints have Sufferers been
A longer time than thou:
So that it well appears,
That altereth not the case,
That's short life the longest Time
(a little while space)

[17]

What are twenty years
To Eternity?
When Rest will make amends
For all this Misery:
When Time shall be no more,
And an unquenchable
Fire shall burn
The flames of Hell.

SONG IV.

*A Dialogue wherein the Speakers are
Distressed Conscience and
Rectified Judgement.*

Conf.

[1]

It is not Affliction barely
That doth my Soul distress
But rather multitude of sins
And mine own wickedness,
Nor is it former faults
That now are brought to mind
So much, as swarms of precepts
And hateful Lulls I find.

[2]

Has ever any one
So wide a heart as mine

So far, we have seen that the...

304-1000

line

John G. Cole

1990

NOW IT'S ON

[3]

Isa. 24. This makes me greatly fear
And question mine estate;
Lest I be nothing else but dross
And silver reprobate,
Isa. 48. 29, 30. That is not purify'd
By passing through the fire,
Fit to be trampled under foot
And troden in the mire.

Judgment.

[4]

Conscience, this is a Time
Wherein thou art benighted,
And seest not things as formerly,
Because thou art dim-sighted.
Now therefore haste to some
Thy doubts that answer may
Or for the present hark to me,
And hear what I shall say.

[5]

While Physick is at work,
Ill Humours are disturb'd:
So while Chastisemen
Corruptions may
They do but shew
Within the heart b
They may be hid
They do not make

Light in Dark.

[6]

God hath ordain'd the Rod
To do his Children good;
And this the Saints in God's due time
Have felt, and understood:
Not alwayes presently,
And while the smart is on:
For some of them have then cry'd out,
As if they were undone.

Prov.

13.12

Job

36.1

23.4

[7]

No chast'ning joyous
But seems at present
Let bring us for
And
The
And
Hope
Judge

After all
and dis

[9]

This is some hopeful fruit,
And do not this despise:

Job 42. For God is making thee more vile
And base in thine own eyes.
Builders may be at work
Before thou see a Stone:
God may be working good for thee,
Though thou discernest none.

Conse

[10]

Heart is hard,
damant;

urn for f

ts are at
be stirr'
what wa
store
ten Lub
them in

Light in Dark

[12]

He that bewails his sins
Because they God offend,
That truly hates them, Pardon begs,
Endeavours to amend:
That flies to Christ for grace
To mortifie his Lust,
That mourns because he mourns no more,
This man repents I trust,

Psalm 138
2, 3, 4, 5
10
11, 12, 13
17, 18

Jer. 31
13, 14

[13]

Doth not my Soul do thus
(speak Conscience) day by day
know that thou wilt speak the truth
Thou canst not this deny
Well then be comforted
And doubt not of thy state
But still endeavour every sin
More thorowly to hate

[14]

Add labour for to taste
The sweetness of Christ's love
Which can melt the heart in mercy
Shine Sun-shine from above
In the Rock dissolve
The waters flow
The dry gully river
Now good did grow

E 3

SONG

Light in Darkness.

[9]

This is some hopeful fruit,
And do not this despise :
For God is making thee more vile
And base in thine own eyes.
Builders may be at work
Before thou see a Stone :
God may be working good for thee,
Though thou discernest none.

[10]

Heart is hard,
adamant :
turn for f



This shot repeats the previous one.

[12]

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Because they God offend,
That truly hates them, Pardon begs,
Endeavours to amend:
That flies to Christ for grace
To mortifie his Lust,
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Psalm

2, 5

10

11

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(Speak Conscience) day by day
I know that thou wilt speak the truth
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Well then be comforted
And doubt not of thy state:
But still endeavour every sin
More thorowly to hate.

[14]

And labour for to taste
The sweetness of Christ's love
Which can melt the heart like wax
Like Sun-shine from above,
Which on the Rock dissolve,

the waters flow

and dell sinny hearts,

How good did grow

E 3

SONG

Light in Darkness.

SONG V.

*A Dialogue between the Flesh
and Spirit.*

Flesh.

[1]

But oh, he thinks the Lord
Is angry with my Prayers,
The more I cry to him for help,
The worse he to me fares,
The more I cry for grace,
And beg for some relief:
The more he lets me be distressed,
And doubled is my grief.

[2]

I fear he reckoneth
My Prayers to me for sin,
And rather is displeased therewith,
Than takes delight therein.
If God reject my Prayer,
I fear he me rejects
For how can he despise them
Whose persons he rejects.

Spirit.

[3]

Against his people's Prayers
The Lord sometimes may smoke,
When some sin unrepented of
His anger doth provoke.
If David sin regard
God will not hear his Prayer
To search for, finde out, mourn for sin
My Soul make this thy care.

Psalm

PL

18.

La

[4]

God puts thee upon search
Would have thee diligent
To finde out what offensive is
And to be penitent.
Be thou displeas'd with sin
And hee'll be pleas'd with thee
Hee'll turn to thee his face, if thou
Turn from iniquitie.

Some Times hee will delay
And makes us long to wait
For his ends, as not to make
more importunate
our Self-dema
uth, Love, Tolerance
to make his Power
deliverance.

E. 4

[6]

He lets our troubles grow
 Unto the greater height,
 That his Salvation might appear
 More glorious in our sight.
 For these, and other more,
 Such great, and gracious Ends
 The Lord defers to hear our prayer,
 For he no hurt intends.

[7]

Our Prayers are sometimes heard,
 Not put into our mind,
 As heard they are, and answered
 In some far better kind.
 God may deny to grant
 That which we request,
 For he knows what is best.

[8]

Be silent then, O my Soul,
 Thou favourest not these things
 Thy wisdom doth but vex my Soul,
 Leave off thy Reasonings.
 Satan by Serpents mouth
 Mankind did undermine,
 And I perceive he now assaies
 To tempt me by thine.

SONG VI.

*Another Combat between the
Flesh and Spirit.*

Flesh.

[1]

Soul thou hast cause to fear
Thy Faith-will not hold out:
And that it is but counterfeits
Thou dost so often doubt.
See what a mighty power
Of Unbelief prevails
From time to time, and how it grows
And Faith thee often kills.

Spirit.

[2]

Oh fly and sinful Flesh!
Thou art a treacherous Thief,
That stealest me of my Faith, and then
Condemns for Unbelief.
How can thy suggestions e'er
Come do't with Hell comply?
Who can be doubt, who can be
On thee alone rely.

[3]

John 1. Whole Christ with all my heart
I earnestly embrace;
As 8. 37 And for my whole Salvation I
Cor. 1. Relie upon his grace:
Gal. 3. Renouncing all my own
Both Righteousness, and Sin;
Endeav'ring Holiness, as well
As Happiness, to win.

[4]

And blessed be the Lord,
Who will compleat my Faith,
Weak though it be, as he the same
At first begotten hath:
Mean while he it supports;
And as himself doth tell,
It never shall be vanquished
By all the force of Hell.

SONG VII.

*Satanical injections foul
Shall not undo the godly Soul
That them bewails, resists and hates.
Nor need such question their estates.*

[1]

I May not here neglect
Another case to minde,
Wherewith some precious Soules to be
Full sore agriev'd I finde
A case calamitous,
Beyond the help of man,
For out of Satans deadly gripe
Christ onely rescue can.

[2]

Blasphemous, hellish thoughts
In his minde are cast
Concerning God, which make him quake
And stand like one agast
Among nations black,
Panties filthy soul
Red in with violence
Slab him to the dust

Which

[3]

Which way so'e're he turns
His Understanding's ev
Think what he will, these fancies vile
Do meet him presently.
Poor Soul he them resists
And struggleth as for life:
But yet he cannot keep them out
By all his care and strife.

[4]

The more he with them strives,
The more they wound and vex him:
The more he dreads and feareth them,
The worse they do perplex him.
And when he meditates
Or prayes to God for grace,
Then most of all such horrid thoughts
Do stare him in the face.

[5]

This makes him dread to pray
Or reade, or meditate,
Because such thoughts mix with his
As God, he knows, doth hate.
For all these Blasphemies
And thoughts that Hell
He judgeth to be his own
Although he them denie.

[6]

Experience daily chews
It may befall a Saint
To be thus dogg'd with Hell's black Hounds
Until he almost faint.
And barely this to know,
That ever any were
Thus exercis'd that feared God,
May mitigate thy fear.

[7]

It yields us some support
To know we're not alone,
But that through such a dismal way
Some have before us gone.
But for to come more near,
And speak unto thy grief
What in a few lines may be spoken
The answer is in brief.

[8]

Such thoughts how vile forever
And full of Blasphemy,
They are no further our own foes
Than we with them comply.
They are the Devils
And his suggestions too,
Which thou mournest under them
And dost afflict them with thy Sorrow.

Light in Darkness.

[9]

Be not discouraged;
God will not them impose
To thee, but unto him who do'th
Those poisoned Arrows shoot.
But, oh thou wilt complain,
My heart is tinder-like
As prone and ready to take fire,
As Satan is to strike.

[10]

Well, let it humble thee
To feel a treacherous part
A sinful Self; a wicked Flesh
Remaining in thy heart.
Yet for thy comfort know;
Thou hast not lost the field;
So long as thou do'st sin resist,
And strivest not to yield.

[11]

Are wicked thoughts thy load
And heavy burden still,
From which thou longest to be free
As from the greatest ill?
The Lord is nearer thee
Then thou art well aware;
He keeps thee that thou art
By Satan's deadly snare.

[12]

Yea though Temptations strong
May thee sometimes surprize;
If by Repentance from thy falls
God helps thee to arise:
Fear not, all turns to gain;
For Gold is purify'd,
And loseth nothing, but its dross,
By being often try'd.

[13]

Christ hath the Devil fast,
And holds him in a Chain,
And that he may not swallow thee
He doth him still restrain.
He can no longer vex thee,
Then Christ shall him permit
Who will in season take him off,
When he shall see most fit.

Light in Darkness.

SONG VIII.

[1]

And now for such as feel
These hellish Buffetings,
And anguish of these sudden darts,
Which are the Serpents stings;
I shall a word or two
Of Counsel here annex:
God make them useful unto — some
Whom Satan doth perplex.

[2]

Follow thy Calling close.
Love not to be alone;
Save onely when by secret Prayer
Thou makes to God thy mo
Omit not secret Prayer,
Nor other Means neglect:
The Tempter hath thee where
If once be that effect.

[3]

Thy help is in the Lord;
From him it must be sought:
Use thou the Means, and wait his time,
Who lingers not for nought:
Thy Prayers are poor and vile;
Yet do not them forgoe:
For what were that, but for to give
Thy weapon to thy Foe!

Hol. 12
Ezek.
37.

[4]

Cry mightily to God
When other Helpers fail:
Relie upon him stedfastly,
When terrors thee assaile:
The more the Devil strives
(For this is all his scope)
To rob thee of thy Spiritual Arms,
The faster hold thy hope.

[5]

Bewail the sin that cleaves
To thine holy things,
And look unto the Blood of Christ
Acceptation brings,
Too much dismay'd,
Overwhelm'd with fear:
Christ who is thy strength
Be to thee more near.

Distressing

[6]

Mat. 14. Distracting horrid Fear
The Soul of strength deprives;
Draws in these thoughts; and to the Devil
A great advantage gives.
Adventure not to smother
Temptations in thy breast:
Keep not the Devil's counsel, if
Thou do'st the same detest.

[7]

Make out for help in time;
Lest by some subtle wile,
Or hidden craft to thee unknown,
The Serpent thee beguile.
Temptations are like Poison;
Provide an Antidote:
Tis easier mischief to prevent,
Then cure it when 'tis got.

[8]

Recall not wicked thoughts
Of them to take a view;
(No not to make thee loath them)
Lest thou this folly rue;
But thrust them out of door
And strongly say them nay;
And if thou canst not rid them
Flee thou, and run away.

[9]

Be not thou like the Sheep,
That being in a maze,
Instead of running from the Woolf
Stand still and at him gaze:
Till having one devour'd
He comes to worry more,
And then they run, but stand again
Still gazing as before.

[10]

Bemoan thy self to God;
In generall them confesse:
But if thou think them o're again
They will thee more distress,
Let every Christian man
Unto his thoughts take heed;
For God can whip thee with thy thoughts
Until he make thee bleed.

[11]

Give not thy minde to think
Of vain or evil things;
As thou desirest to escape
The hellish sufferings,
I have briefly given
Counsel in this case,
Direct thee what is good
Now and embrace.

Reader, I give thee here
Two Songs in other Measure:
I hope they will not make a bore,
But rise up all the sweeter.

SONG IX.

[1]

Lord from the deeps I cry'd to thee:
My voice Lord do thou hear;
Unto my Supplications voice
Let be attent thine ear.

Lord who should stand? if thou O Lord
Should'st mark iniquitie:
But with thee there forgiveness is
That feared thou may'st be.

[2]

Works of iniquity prevail:
Against me sore do they:
But as for our Transgressions

Thou shalt them purge away
For who's a God like unto thee
Pard'ning iniquity?
And the transgression of his
That freely pardon by?

[3]

I for the Lord wait, my soul waits;
And I hope in his Word.
Then morning watchers watch for morn,
My soul more for the Lord.
Let Israel for Jehovah stay,
In waiting hopefully:
Because that with Jehovah there
Is kinde benignity.

[4]

I to the Lord from my distress
Did cry, and he gave ear:
Out of Hells belly I did cry,
And he my voice did hear.
Why therefore should I be afraid
In dayes that evil be?
When as my heels iniquity
About shall compass me.

[5]

My soul, O wherefore dost thou bow
Thy self down heavily?
And wherefore in me makest thou
A sicke compassively?
For thou art God, because of this
Thou shalt not be him yet admitt
God, he also
to my Commemance.

F 3

Upon

[6]

26. Upon the Lord for evermore
 See that your selves you stay;
 For there is in Jehovah store
 Of strength that lasts for ay.
 In peace, in peace thou wilt him keep
 Whose minde is staide on thee;
 Because that in thy self, O Lord,
 His trust repose doth hee.

[7]

Though such as truly fear the Lord,
 And's Servant's voice obey,
 Walk in the dark and have no light:
 Themselves yet let them stay
 With confidence upon their God,
 And in the Lord's Name trust.
 But such as walk by their own fire,
 Lye down in sorrow must,

SONG X.

*A Dialogue or Discourse between the Believing
 Soul and her Saviour.*

Soul. **O** Christ my grief is great
 Because I love not thee
 As addeth to my sore,
 Because I grieve, O more,

Give me a broken heart,
That may both bleed and smart,
That I so often fray,
That I do more obey.

Oh make me love thee dearly,
And trust in thee sincerely:
And help me well to prove
Mine interest in thy Love.

That God Omnipotent
Is freely well-content
To cancel all my debts,
And all my sins forget.

O Christ let me be thine,
And be thou wholly mine:
Let me be thine entire;
Be thou mine I desire.

Sav. Ah poor distressed
So sad and sorrowful,
That weakly dost be
And wouldst more.

thy
fall

Thou didst mine aid implore,
And now it's at thy door.
I am thy Surgeon,
Do not thine Healer shun.

Do'st with thine heart embrace
Both me and all my grace?
Canst me thy Treasure make,
And for thy Portion take?

Do'st thou thy self resign,
And yieldest to be mine?

Do'st thou as willing lie
Beneath as sav'd by me?

Then I my self entire
Am yield to thy desire,
Believe and do not doubt
I will not cast thee out.

I will be thine,
This wealth of mine
Redeem'd by me
Giv's to thee now

joy
leat

Alto my Father mild
Thy Father will be thyd
My Spirit the Comforter
Shall be thy Strengthener

John

John

16:12

He shall thy Will renew
And by degrees subdue
Thy Lusts, and all thy foes
That Holiness oppose.

Exe

26:20

He will to thee impart
An humble broken heart
Increase of Spiritual strength
And Victory at length.

Doubt not poor soul, be strong
For me that waitest long
And fear not to believe
That I my peace thee give.

Upon me wholly roll
The Burden of thy soul
Thy fall upon me
And I will be thy stone.

Will God be reconcil'd
To one that is so wil'd?
Wilt thou thy self bestow
On me so base and low?

Shall I now live for ay
That went so long astray?
Wilt thou such grace out-stretch
Unto a sinful wretch?

O Gracious Grace indeed I
Shown in a time of need.
O God of Grace, *All Grace!*
How pleasant is thy face be!

To God what shall I render?
What me vouchsafes to render
In this my low estate,
Which was so desolate.

Thousand hands need
at his command;
and Hearts to love him,
and praise him.

Thy Love doth all surmount,
And is beyond account;
I never can express
Sufficient thankfulness.

Ephes
18, 19

Yet help me to endeavour
To honour thee for ever;
Thee onely to desire,
Love, Reverence, and Admire:

Thee let me ever serve,
And never from thee swerve:
Let this sweet face of thine
Upon me alwayes shine.

Let no sin interpose
To hide, or make me lose
Thy Countenances light,
Which on me shines so bright.

Sick mens Health.

FOR Sick men to be well,
For those that are in pain
To finde some ease, recover strength,
And to wax whole again
(By Means or else without)
This is no Novelty:
But to be sick and well at once,
This is a Mystery.

And for our Sickneses
To be a Salve to heal,
Our deadly Sores, a soveraign Balm,
For to procure our weal;
This is a Paradox,
Hard to be understood:
But these discourses following
Expain, and make it good.

I shall not intermeddle
With the Physicians Art
Nor Medicines prescribe, who
Relieve thy Body's smart.

But what may help thee bear
Thine outward Misery
With Patience, as becomes a Saint;
And to get good thereby.

Meditation I.

[1]

OF all Afflictions that
The outward man oppress,
None are more grievous to endure
Then Pains and Sickneses;
Especially if great,
And long continuing:
Oh what vexation to the flesh,
And Anguish do they bring.

[2]

Yet may such anguish great
Beside a child of God
Be borne with patience, and
Without the Father's wrath
Who in love he seems to love
From sinning him
He counts most dear.

Sick mens Health.

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For those that are in pain
To finde some ease, recover strength,
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None are more grievous to endure
Then Pains and Sickneses;
Especially if great,
And long continuing:
Oh what vexation to the Flesh,
And Anguish do they bring.

[2]

Yet may such anguish good
Befall a child of God,
When his Enemy's wrath
Is kindled against his blood,
When he is smitten by his love,
When he seems loved,
When he seems from smiting
When he seems to be comforted.

Sick men's Health

[3]

Job 2.
3.
Most Patient holy Job
Was broken out all o're
With painful boils from head to foot
Loathsome, and grievous sore,
What strange Extremities
Befell this precious Saint
His Friends astonishment declares,
So doth his own complaint.

[4]

His Visage was so marr'd
Familiar's knew him not.
His ragged Garment girt him like
The Collar of his Coat
With running of his Sores:
His bowels boil'd within:
His bones were burnt with fervent heat
And clave unto his skin.

[5]

His bones were pierc'd with pain
His sinews took no rest:
Beside the many other woes
Wherewith he was oppress'd
He could obtain no ease
Nor Respite, nor a little
Nor so long as till he should
Have swallowed down his pain.

[6]

Religious *Hezekiah*
 Whose Zeal for God excell'd,
 (In whose defence the Lord of Hosts
 Had proud *Sennacherib* quell'd)
 With Sickness great and sore
 Was sharply visited,
 And in the midst of his dayes
 Was numbered with the dead.

[7]

He poureth out complaints
 And cries to God above.
 He like a Swallow chattereth
 And mourneth as a Dove.
 But when the Lord him hears,
 And doth Salvation give,
 He then can see, and also say,
 That by such things men live.

[8]

Good *Lazarus* may be sick,
 Though Christ's beloved Friend
 Of his sickness he may die,
 And to the grave descend.
 But *Lazarus* the Beggar
 In the Rich mans doores
 May be sick and
 In the hall of death

[9]

He may through Sicknes die,
Or through distressing want,
And yet be carried unto Heaven,
And crowned for a Saint.
So then tis no new thing
The Saints of God to see
Under Diseases, Sicknes, Pain,
And sore Extremitie.

Meditation II.

[1]

And now my Soul, go to
For thine instruction
canst thou learn, when
it Saints have undergone
I see I have too long
with my self compared
much poring on my
ve been too much enli

[2]

I thought my own condition
 Sometimes more sad then any:
 But now I see I have not felt
 One half so much as many,
 These Saints forementioned,
 It plainly doth appear,
 Have suffered more in one Months time,
 Then I have in a Year.

[3]

Nay when I ponder well
 What *Job* did once endure:
 My Pains and mine Infirmities
 Are but Flea-bitings sure.
 The Lord was just, I know,
 In all that them befell:
 Both just and gracious towards me,
 I may account him well.

[4]

He hath not punish'd me
 So much as I deserve,
 That from his just Commandments
 So much and often I've swerve,
 And should he still afflict me,
 I'm more then yet he may
 Out-grow wrong me, who dare
 His everlasting Wrath.

G

[5]

And howsoe're the Lord
Be pleas'd with me to deal;
Although he never in this world
Should me release or heal;
Mat. 26. O let my Will submit
To his, that is most just;
Lam. 3. Let me not murmur, but abase
My self unto the dust.

[6]

Thell Lord make me thankful too
For all that gentleness
Which in thy Chastenings towards me
Thou daily do'st express.
For Mercy 'tis, that I
Who more, much more, transgress,
Then many of God's precious Saints,
Am yet afflicted less.

Sick men's prayers

Meditation III.

[1]

THough Christ were never sick,
Yet sure he under-went
Such piercing bitter pains, as were
More then equivalent:
And by his sufferings
He took away the sting
Of all our sufferings, Sickness, Pain,
And every evil thing.

[2]

Yea he them sanctify'd
By virtue of his Blood,
That they might as effectual Me-
ditors of our Spiritual Good,
And know how to make
The way to Peace,
The way to soundest Health,
And the way to Ease.

[3]

Some men have Bodies sound,
But Souls most deadly sick :
Blinde Eyes, hard Hearts, stiff Wills
'Gainst all Commands that kick.
Some men have thriving Souls,
Though Bodies not in health :
And God doth make their Bodies Ailes
Promote their Spirit's wealth.

[4]

'Tis better to be sick,
And have thy Soul wax whole :
Then in a Body hail and strong
To have a sickly Soul.
For through Soul-sicknesses
Thou do'st dishonour God :
Who may be honoured when thou bearest
Submissively his Rod.

[5]

Diseases bodily
May help thee to do well :
But Soul diseases, if not cur'd,
Will carry thee to hell.
Our Bodies may be sick,
Need Physick, more or less,
So may our Souls need medicine
And Pains, to do them good.

[6]

Our Bodies Sicknesſes
Are Phyſick for the Soul,
Corrected by a ſkillful hand
That can its force controll:
Who will ſo moderate,
And qualify the ſame,
That it ſhall do no hurt, but good;
Oh bleſſed be his Name!

[7]

By theſe he doth prevent
Much hurt that might be got;
Preserves us from Infections Air
As by an Antidor,
'Gainſt Conſtitution ſins
Where to our Nature bends,
And thoſe where to our Calling lead
Hereby he us defends.

[8]

By theſe he purgeth out
Bad Humours, namely Pride,
Self-love, Impatience, Worldlineſſe,
And many more beſide.
By theſe he doth our Wills
To Gods Will ſubdue:
Gives us Peace, with Holineſſe,
And heavenly things purſue.

G 3

By

[9]

By these he quickeneth us
Our duty to attend,
Makes sin more bitter, teacheth us
To minde our latter end.
By these he rend'reth us
More vile in our own eyes,
And helpeth us more heartily
His favour for to prize;

[10]

Makes Christ more precious to us
And Earthly things more vain.
By these he doth from too much love
Of present things us wean:
Makes us to think of home,
And long for Heavenly Rest,
Whilist here we feel our selves to be
With endless griefs oppress.

[11]

As th' outward man decayes
And is consum'd away,
The inward man thus gathereth strength
And vigour every day.
Who would not Physick take
For such Health for to procure?
And that their souls such gains may have
A little smart endure?

Meditation IV.

*A Dialogue wherein the Speakers are
Fear and Faith.*

Fear.

[1]

BUt what if Sicknesse bring
Extremity of Pain?
How shall I then have Patience, or
Good thoughts of God maintain?
I know Extremities
Are grievous for to bear;
And, which more grievous is, I shall
Dishonour God, I fear.

Faith.

[2]

Dread not Extremities;
My Soul, thou need'st not fear;
But if God please to lay more pain
Upon thee, give more strength to bear;
Such is his Faithfulness;
He will no Burthen throw
Upon thy back, but what himself
Will help thee undergo.

[3]

Thy Strength is very small,
Thy Patience that is less;
Thy Foes are strong, the World, the Devil,
And thine own Wickedness.
Thou canst but little bear,
As well as little do:
But th'Everlasting Arms can bear
Thee, and thy Burthen too.

[4]

If those Almighty Arms,
That made the World, infold thee:
No matter what the Pressure be;
Doubtless they will uphold thee.
His Spirit helps us bear
Our greatest Miseries,
And takes our Burthens heavier end
In our Extremities.

[5]

If that our Pains increase,
And grow upon us sore:
Cor. 1. He makes our Comforts to abound,
And Spirituall Joyes, much more.
Cor. 13. For God most faithfull is,
That lets not his be try'd
Beyond their strength; but them supports
That they may it abide.

[6]

When left unto our selves,
Small Trials vex us sore:
And greater ones are better born,
When God assists us more.
In lesser straits, God's help
We are less apt to minde:
In greater straits we seek him more,
And more assistance finde.

1 Sam.

25. 22.

compa

with

2 Sam.

16. 10.

[7]

Hence then Extremities
Which make us for to roll
Upon God's Power and Faithfulness
The Burthen of our Soul:
Which force us out of Self
And unto Heaven send us;
They do but drive us to our Strength,
For God will succour lend us.

Fear.

[8]

But what if God withhold
His Countenances light
In time of great Extremity,
And leave me in the night?
If God forsake me then,
Alas, my Faith will fall
Who watching for a prey,
Over me prevail.

Faith.

Faith.

[9]

His countenances light
 If God from us withdraw
 In Sickness, and with fear of wrath
 Be pleas'd us to awe:
 It's but if there be need,
 And 'tis but for a while;
 When th'end is once attain'd, his frown
 Is turned to a smile.

[10]

The Sun can sooner cease
 To shine out of the sky:
 Then Christ can cease to favour thee,
 That do'st on him rely.
 This Earth, that stands so firm,
 Shall from her Center move:
 Sooner then God Unchangeable
 Will take away his Love.

[11]

Nay he will thee support
 And strengthen with his Grace:
 And while the one hand thee corrects
 The other will embrace,
 He will not thee forsake,
 Nor leave thee in the mire:
 Yea he will bring thy Soul to God
 More bright out of the Fire.



Faith.

[9]

His countenances light
 If God from us withdraw
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 Yea he will bring thy Soul like Gold
 More bright out of the Fire.

If Mose
By being
Let Mose
That dw
Moses h
And to this
Day we

O happy

Faith.

[9]

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Nor leave thee in the mire:
Yea he will bring thy Soul like Gold
More bright out of the Fire.

[12]

Soul, wherefore should'st thou then
Dread Sicknesse, or Pain?
Which in the upshot hurt no Saint,
But alwayes turn to gain.
Lord, help me to rejoyce
When I am chastened;
That thou art now conforming me
To Christ my blessed Head.

Rom. 8.
28.

19.

*whofo is wise, and doth
These things consider well,
Shall know God's wayes to be most right,
And forth his praises tell.*

Hol.

Servant



Strength in Weakness.

THat weak ones may grow strong
 We very often see :
 But Strength in Weakness to behold,
 This is a Noveltie.

To see a weak man Strong,
 And Strongest when most weak ;
 To see the Strong through Weakness fall
 And all their bones to break :
 This is a Mystery
 A Christian Paradox :
 But this ensuing little Key
 The Cabinet unlocks.

SONG · I.

[1]

MAn's Strength meer Weakness is,
 As frail as Venice glass :
 And all his Excellency like
 The flower upon the grass.
 Adam in Paradise,
 And in his perfect state,
 When left of God unto himself,
 Could soon degenerate.

[2]

He that was strong at first
Immediately grew weak:
And let the stock of Grace run out,
Like vessels that do leak.
Hence we are all made weak,
And neither have Free-will
To chuse, nor Power to do what's good,
But onely what is ill.

Rom. 6,
13.

[3]

But God, the God of Grace,
His Blessed Son imploy'd
And sent to ransom and restore
What *Adam* had destroy'd.
He having us Redeem'd
And Ransom'd with his Blood,
And also purchased for us
All grace and saving good.

[4]

Restorers us to life,
Createth us anew,
Enables us to do what's good
And evil to eschew.
Still he keeps the Stock
In his own hand,
And not left it unto us
At our command.

[5]

Phil. 4.

13.

The strongest Saints have need
 Of daily fresh supplies : (strength
 And Christ will teach them where their
 And all their power lies.
 Unless the Sun do shine,
 Soon vanisheth the Beam :
 Unless the Fountain feed it still,
 Soon dry'd up, is the Stream.

[6]

Hence if the strongest Saints
 Begin to grow secure,
 Neglect their watch, trust in themselves ;
 Christ will not this endure.
 He leaves them to themselves,
 And lets them try their strength :
 They fall and feel their weaknesses
 Unto their cost at length.

[7]

Sam.

14. 3. 4.

Thus *David* sadly fell :
 And who more strong then *David* ?
 Or who more graciously himself
 In all his straits behaved ?
David, while weak, was strong
 And kept his hands most pure
 But in his strength he grew most weak
 By being too secure.

[8]

Peter was confident
And thought he had much strength
To follow Christ through thick and thin;
But what came on't at length?
He thought his Love so great,
He could with Christ have dy'd:
But ah frail man! e're morning light
He Christ three times deny'd.

Luke

33

37

60

[9]

Some haply here will say;
If Saints of such renown
Have been so foil'd, and to the ground
In time of Triall thrown;
What will become of me,
That am so weak and frail?
How shall I stand, when violent
Temptations me assail?

[10]

Though God sometimes permit
The strongest Saints to fall,
To stain the glory of all Flesh,
And to awaken all:
Yet let not weak ones faint,
Nor be discouraged,
Of their wants and weakness
See to Christ their Head.

[11]

For Christ hath strength enough :
Do thou on him depend,
And he will make thee stand in storms,
And hold out to the end.
For in our weakness great
Christ's strength doth more appear :
We never are so safe, as when
We get to him most near.

[12]

When sense of our own wants,
And manifold defects,
Drives us to Christ our onely strength ;
Then he the weak protects.
Hence we are never stronger,
Then when we are most weak :
Because we then most heartily
Christ's help and succour seek.

[13]

Thus *Paul* that great Apostle,
When I am weak, saith he,
Then am I strong ; Because the strength
Of Christ then rests on me.
Therefore I rather chuse
In weaknesses to glory,
Than of my Revelations great
To tell an ample story.

SONG II.

[1]

ANd now for want of strength
And weakness Bodily,
I could say much; For few, I think,
Have felt it more then I.
I have been many years
So impotent and weak
As none are able to conceive
That onely hear me speak.

[2]

And when I finde most strength
And thereupon assay
To serve the Lord with all my heart
In the most publick way,
When I should see some
Of his mercies affaile me
As a man half dead,
My strength and vigour faile me.

H

Strength in Weakness.

[3]

I go to God and tell him,
Thou Lord hast strength, I want it
To do thee service therewithall,
In faithfulness O grant it.
Thou putt'st me now on service,
And strength in me there's none:
Therefore on thee the God of strength
I will depend alone.

[4]

Mine eyes are wholly thus
Unto the God of strength:
I cast my self upon his Power,
Who succours me at length,
And in the time of need
Doth such assistance give,
That those who hear me scarce know how
My weakness to believe.

[5]

But this is certain truth,
My strength again is gone,
And languishings return, as fast
As e're the work is done.
And every such attempt
In this my weak estate,
My body Ails for a while,
Doth much exasperate.

[6]

By every little doing
I suffer very much:
Yet at God's hand I neither dare,
Nor have I cause to grutch.
Hath not the Potter power
To frame out of the clay
One vessel for to serve him thus,
Others another way?

[7]

But I have said enough,
All tending to depress
The Creature, and for to advance
God's Power and Faithfulness:
For sure his Power shines forth
In our Infirmary;
That whoso glorieth, glory may
In God alone most High.

SONG III.

*A Dialogue wherein the Speakers are
Troubled Conscience and
Rectified Judgement.*

Troub. Consc. [1]

OH, but my weakness brings
Unserviceableness,
And takes me off from Christ's sweet work
Who can this grief express?
When as the Body fails
The Soul, and hindereth it
In all its motions, like a clog,
I am for nothing fit.

Rect. judgm. [2]

If Christ disable thee
From doing as before,
He calls thee to some other work
That he approveth more
Passive Obedience
More hard then Active
And Christ will own and crown
Who owns and crowns

[3]

Thou still art serving Christ,
Though in another way:
And he thy Service will accept
And crown another day.
Thy Suffering is his work,
As well as Doing was:
Thy service in a suffering way
Christ rather chosen has.

1 Pet

12.12

Coloss

24

[4]

If Christ hath call'd thee off,
After a short assay,
From Publick Service; cease dispute,
And cheerfully obey.
Masters are pleased best,
When as their will is done,
Although a nobler work be left
To do a meaner one.

[5]

If he be pleas'd to make it
Thy business to sit still;
Thou pleasest him the best, by
Obedience to his Will.
Thou hast no need of us,
Nor work of our:
For hee hath deed he takes our will,
And hee denieth power.

H

Although

[6]

Although the work be small
Thou canst for him effect :
Cor. 8. Yet if there be a willing minde
He doth the same accept.
For not by th'outward bulk
Of what we do fulfill,
God doth esteem our services ;
But by the Doers will.

[7]

For this he will reward thee
As richly at the last :
As if thou able wert to do
More work then e're thou wast.
Thou hast a gentle Master,
That sets no cruel task :
But when he doth abate thy strength
He doth less service ask.

[8]

Do what thou canst, my Soul ;
For God no more expects :
Job 12. Where much he gives, he looks for more
Where less, he less accepts.
But make not this a cloake
Vile Flesh, for Slothfulness
Deut. 10. God will be serv'd with all
Be more, or be it less.

Confc.

[9]

Ah me ! what shall I say ?
This word my Soul doth prick
In twenty places all at once,
And wounds it to the quick.
Will God be served then
With all our wit and might ?
Alas ! how shall I answer him,
Or stand before his sight ?

Judgm.

[10]

Mourn thou for thy neglects,
Thy self to Christ betake,
Who will thee cleanse from thy defects,
And thee more faithful make.
Endeavour to amend,
And be more diligent :
For God will pardon all their sins
Who seriously repent.

Christian, though thou art weak,
Yet thy Redeemer's strong :
Under weakness thou shalt stand,
And will set free ere long.

SONG IV.

[1]

10. **V**Hy say'st thou *Jacob*, and,
17. **V** *O Israel*, spoken hast,
My way is hidden from the Lord,
My judgement from him past?
23. Hast thou not known, nor heard,
Th' Eternal God, the Lord
Who hath the Ends of all the Earth
Created by his Word,

[2]

He never waxeth faint,
Nor wearied is he:
His understanding is so deep
It cannot be searched be.
He giveth strength unto
The faint and feeble wight:
And he bestows increase of strength
On such as have no might.

[3]

The youth shall faint and tire,
And young men wholly fall:
But those that wait upon the Lord
Their strength recover shall.
They shall mount up with
Like Eagles, run shall they
And not be weary: they shall
And shall not faint away.

(121)

Poor mens Wealth.

To talk of Poor mens wealth,
Or Rich mens Poverty,
Seems to the world an Old wifes Tale,
Or idle foolery:
But whoſo reades our Lines,
If God but give him eyes,
Shall ſee that theſe things are no Tales,
But Spirituall Myſteries.

Meditation I.

[1]

What means this Paradox?
How can the Rich be Poor?
How can the Poor be Rich?
What is all their ſtore,
If they be ſubject to Poverty,
Yet thou art ſaid to be a
Wounded Church,
Where may be ſeen

[2]

But to *Laodicea*;
Thou say'st that I am rich,
But thou art naked, blinde and poor,
A miserable wretch.
I counsel thee to buy
Ey-salve, that thou may'st see,
Of me; try'd Gold to make thee rich,
White Robes to cover thee.

[3]

The Beggar *Lazarus*
Laid at the Rich man's doores
To beg relief, all Ulcerous,
And full of running sores;
When once his Body dies
With many griefs oppress'd:
His Soul by Angels carried is
Unto that Heavenly Rest.

[4]

The Riotous Epicure,
That feasted every day,
That cloath'd himself with Purple
Most gorgeous array:
He dy'd and went to Hell
Suffering Eternal Pain,
Forthrust his my Soul
The richer of these two.

[5]

He was a Rich Poor man,
Whose Poverty prepar'd him
For Heav'n: But he a poor Rich man
Whose Worldly Wealth ensnar'd him.
That man is Poor indeed
Both when he lives and dies,
That hath some Treasure here on Earth,
But none above the skies.

[6]

He that enlarg'd his Barns
To treasure up his store,
Was fetch'd away to Hell that night,
And died worse then poor.
And so is every man,
That being worldly-wise
Provides for th'outward man,
The Heavenly wealth despise.

[7]

All Poor men are not Rich,
Nor are happy if they were.
As Christ enricheth some,
Unto God brought home.
Such men are not Poor,
Nor are a wofull case.
They have no part in
His saving grace.

[8]

Let not the poorest Saint
Despond; for thou art rich:
Nor richest Worldling bless himself;
For thou may'st be a wretch.
But let both Rich and Poor
Endeavour to make sure
Of Heavenly Treasure, Spiritual Wealth.
This onely will endure.

[9]

If others will be fools
And no true wisdom learn:
Yet what belongs unto my peace,
Lord, help me to discern.
To have my Portion here
Oh let me never chuse:
For the sake of trifling Toyes
Eternal Joyes refuse.

[10]

My Soul craves better things
Then this World can afford:
Thou art the Portion that I chuse,
Give me thy self, O Lord,
I shall be richer then,
Then if I were possesst
Of all the Riches that are found
Both in the East and West.

Meditation II.

[1]
THe World doth value men
 According to their Wealth,
 Without enquiring how 'tis got,
 By Honesty, or Stealth.
 What such a man is worth
 They commonly declare
 By telling what his yearly Rent
 Or his Possessions are.

[2]
 But God doth more esteem
 His Virtues then Estates,
 And they have small Grace
 Accordingly them rates.

As *Belshazzar* with
 Held at his back,
 Were an English
 Him weight so

[3]

I'll not envie the Rich,
Nor will I sleight the Poor :
But what God prizeth more then wealth,
That I will value more.
For Poor men may be rich,
And Rich men may be poore ;
If those have Heavenly wealth, and these
Have none but Earthly store.

[4]

For Riches profit not
When-as the day of Wrath
come ; But Gospel-Righteousness
Delivereth from Death.
The Upright man is better,
(Though in a Sheep-skin clad
and fed with Indian Bread and Water)
Then those whom Wealth makes mad.

[5]

Though Riches in the World
do make men honourable ;
Though Poverty do bring contemne
and render despicable :
Yet God oft-times bestows
True Faith with Saying Come
and Heavenly Glory upon
Whom men account most

[6]

Weak, foolish, mean, obscure,
And such as men despise,
Such are the Persons and the things
Whereon God sets his eyes.
Of such he maketh Sons,
Yea more then Sons, his Heirs
And Fellow-heirs with Christ, that so
The Kingdom may be theirs.

1 Cor. 1.
27, 28.

Jim.
5.

Meditation III.

*A Dialogue, the Speakers being,
Faith and Unbelief.*

Unbelief.

[1]

Hou speakest feighly now
Of all these outward things,
When Poverty thou dost
Call her Pois'ned Sore,
And the Weaknesse
Of the distressing waile,
Thou then behav'st
Without complaint.

Faith.

[2]

Perhaps I may not live
 Those future Months to see:
 And then were folly to take thought
 For what shall never be.
 But if the Lord see fit
 That I on Earth abide
 A longer time, he can and will
 For sustenance provide.

[3]

Kin.

If I have Meat and Drink,
 Though neither of the best,
 And Clothes that will but keep me warm,
 I shall not be distressed.
 Mean things give me content;
 For God can mean things bless
 More then their overflowing Cup
 That greatest things possess.

[4]

Those that abound in wealth
 May lose it in a night,
 And be despoil'd of all they have
 Before the morning light:
 But they have no God
 To be their aid in their need,
 And what, once they are poor,
 Then be poor indeed.

[5]

But he that hath the Lord
Engag'd by Covenant
To stand his Friend at every turn,
That man can never want.
My Soul be thankful then;
Thou hast a better lot,
Although thy substance be but small,
Then worldly men have got.

[6]

Thou hast a gracious God
Who never will forsake thee,
But here on Earth he'll do thee good,
And then to Heaven take thee.
A blessed Portion He
To all that on him trust;
His Souls and Bodies he will feed,
But he'll not feed their Lust.

[7]

Our Saviour teacheth us
To pray for daily bread to pray
For a twelve-months Bread
For each present day
So we might on his love
From time to time depend
That our Prayers
May be as to the end.

[8]

Of present things, my Soul,
 What present need requires
 Thou dost possess: here stay thy thoughts
 And bridle thy desires.
 Beware lest future things
 Thy careful minde distract:
 For earking care can nothing else
 But guiltiness contract.

[9]

Good reason hath the man
 To be content with small things,
 Who when he is at lowest ebb,
 Yet still possesseth all things.
 For God is All in all.
 Through Christ his gracious Son,
 The Ocean whence all streams proceed
 And into which they run.

[10]

He is a living Spring,
 A Fountain never dry:
 Though water in the Pitcher fail,
 The Fountain can supply.
 That man is not i'th' dark,
 That still enjoys the Sun:
 Although his fire be quite gone,
 And Candle ends be done.

Meditation IV.

[4]

O Man of little faith!
Behold the winged Fowl,
The Ravens, Crows, and Cormorants,
The Kites, the Hawks, the Owls,
Also the numerous Doves,
Whose flocks make dark the sky,
Tell me who for all this Creation
Doth kindly food prepare.

123

The Heavenly Father's wife
wondrous Providence
all these Multitude
daily sustenance
and take care of
the Father's
his Son's
their wants supply

[3]

10m. 8. He that did not withhold
From death his onely Son,
But gave him up, that we through him
Might gain Salvation:
He that hath given us
An interest in his Blood,
Will not deny us lesser things
That may promote our good.

[4]

11. He that hath called us
To his Inheritance,
And unto royal dignity
Intendeth to advance:
He that will make us shine
In glory like our Head,
Will not put off his Childeren
With stones in stead of Breads.

[5]

12. For Meat and Drink and Clothes
What need the Childe take care
That hath a Father Kinde and Rich
To tender his welfare?
Thy Father is more kinde
Then Earthly Fathers be
Amongst them all there's none
Nor none so rich as He.

[6]

If Kinde, he wants not will;
If Rich, he wants not power;
If Wise, he knows what's best to give,
And when's the fittest hour.
He knows what he thy wants
Before thou them declare:
And oft bestows before thou ask
The things that needfull are.

Mr.

32

16

24

[7]

He hath thy wants prevented,
Rather then wants supply'd:
And not without great cause thy Suit
At other times deny'd.
He knows what things will most
Unto thy weal conduce:
And when such things as may do good
Will be of greatelt use.

[8]

Thou oft hast try'd his love,
And found his readiness
To thee succour and supply
In ever in distress.

His Experiences
Will thee in him console
For all that in him trust
He will surely provide.

[9]

Thou wantest thankfulness :
This calleth for complaint
Against thy self: of other things
Thou hast no present want.
Oh get a thankful Heart ;
Christ can this want supply :
And if thou seek it seriously,
Will not thy suit deny.

Meditation V.

[1]

His Meditation
Mine Heart hath comforted
That he who feeds the Dogs with
Will give his Children Bread.
By Bread I mean both that
Which our frail Body feeds,
And also that which doth relieve
Our Spiritual wants and need.

Th

W

Whic

T

7

Bi



[8]

Earth's Treasures are but dung,
And carnal Pleasures base,
Unto those Joyes the Saints enjoy
Before Christ's Royal face.
The richest Robes are Rags,
And contemptible geer,
Unto those bright and shining Robes
The Saints in Glory wear.

Phil
Amos

Mark
3

[9]

The stateliest Palaces,
If we should them compare
With those Celestial Mansions,
More vile then Hog-sties are.
What now we have in hope,
We shall have in fruition,
When all ungodly men at once
Are drowned in Perdition.

[10]

My Soul, rejoyce in God,
Who will enrich thee more
Then those, that of all Earthly
Possess the greatest store.
If thou be Christ's, then I
That all he hath is thine.
Feed thy self with these swe
And with them sup and dr



In Confinement Liberty.

WHat may this Riddle mean?
 Confined, and yet Free!
 In Bands, yet Loose! A Prisoner,
 And yet at Libertee!
 'Tis but a Notion sure;
 No, No, It's very True,
 And that these Pages following
 Will prove and plainly shew.

SONG I.

[1]

Most men love Libertie,
 And covet Elbow-room
 their Wills, to serve their Lulls
 and down to some
 they count a Prison
 cepts and Commands
 oke, his Threatenings
 ters and strong Bands

[2]

Come let us break their Bands
And cast their cords from us:
Let's give the Reins unto our Lusts,
And not be Bridled thus.
This Liberty of theirs
The greatest Bondage is:
For he's a Bondslave unto Sin
That loves to do amiss.

Phil. 3

John 8

34

Rom. 6

16.

[3]

He is a Prisoner
Unto his mortal Foe,
Who leads him bound with Cords
Unto Eternal woe.
Such Prisoners may enjoy
External Libertie,
And being under no restraint
They run to Hell more free.

John 8

[4]

Ah wofull Liberty!
To such as it abuse,
Which leads them to Captivity,
Where their own Bondage chuse.
Whether had be bound
In Fetters made of Brass,
Or in my Liberty
To be at such a pass.

[5]

God bindeth some in Chains,
And in Afflictions Cords,
And by these Bands, unto their Souls
More Libertie affords.

Who would not be in thrall,
Soul-Liberty to gain,
Rather then Sins and Satan's thrall,
And Caprive to remain ?

[6]

Manasseh was a slave
To Sin, and never free;
Untill his Foes had carried him
Into Captivitie :

But being bound in Chains,
He calls to minde his sins,
Humbleth himself, and to bewail
His former life begins.

[7]

His Prison was a place
Of greatest Libertie;
Or from the bondage of his sins
It helps to set him free.

As Liberty abus'd
Procur'd his Misery ;
Bonds him humbled and
For blessed Liberty.

[8]

While *Jonah's* stubborn will
Did over him prevaile
It brought him down into the Deepes
And Belly of the Whale.
That fearful Prison-house
Him to Repentance brought,
And then for Body and for Soul
The Lord Salvation wrought.

Jonah's

Chap.

V.

[9]

The Basket of good Figs
To *Babylon* were sent
In mercy, that they might be freed
From forer punishment.
That being humbled there
Under God's mighty hand,
He might return them back again
Into their Native Land.

[10]

Thus some that are in Bonds
By Bondage, get more free:
Others are tor'd with their sins
That walk at libertie.

Wicked Iniquity
The wicked man shall take
The Cords, shall hold
Satan's Prisoner make.

SONG

SONG II.

[1]

Though Liberty it self
Is greatly to be sought ;
And they are happy that know how
To use it as they ought ;
Especially whose hearts
Esteem and highly prize
And likewise carefully improve
Their Spiritual Liberties.

[2]

Yet when the Lord is pleas'd
Such freedom to deny,
He can another Freedom give
Ev'n in Captivity.
When he our Will subdues
And helps us be content
In his dispose, there's Liberty
Even in Imprisonment.

[3]

Man's unsubdued Will
Is a most heavy Chain:
That man may walk at Liberty
That can this freedom gain.
When as the Will is brought
Into Captivity
Unto the holy Will of God;
This is sweet Liberty.

Rom. 7.

7. 2.

Phil. 2.

4. 17.

1. Cor.

10. 5.

Phil. 2.

3.

Ph.

[4]

Let but the Will be broke,
Its Tyranny undone,
And other Bands that us restrain
Will quickly be as none.
For then the Soul applies
It self to get that good
Thereby, which God intends.
Hath purchas'd with his Blood.

[5]

And God that can bring good
Out of the greatest ill,
If that we seek him seriously,
His Promise will fulfill.
He will unsettle us,
And set our Souls more free,
From all restraining Bands, from sin
And Satan's Tyranny.

[6]

Hee'll wean us from the world,
And all things here below;
And better things in stead of these
He will on us bestow.
Hee'll set our hearts upon
The things that are above:
And give us more and more to taste
The sweetness of his Love.

[7]

He will enlarge our Souls
To run his Precepts way:
The love of Christ shall us restrain
To gladly to obey.
And his Commandements
They shall delightfull be.
He will make Restraint a means
Of greatest Libertie.

[8]

God hedges up with thorns
The Path of Wanderers,
That have of Creature-comforts been
Too eager Followers,
Scolds their pursuit, them
Into a Wilderness
Whereunto their humbled
He will more Love express.

[6]

The time would fail to tell
Examples of this kinde:
These are enough to prove, that Saints
May God in Prison finde,
Where God is most enjoy'd,
There's sweetest Liberty:
But many have enjoy'd him most
In their Captivity.

[7]

Lord, let me more enjoy
Thy Presence in Restraint:
And then of wanting Liberty
I need not make complaint.
My Soul bring out of Prison,
That I thy Name may praise:
Oh set my feet at liberty
To walk in Wisdom's wayes.

To be alone sometimes
And want no Company
whilst men are Musing; this you'll say
Is no great Rarity.
But when we are alone
To have Good Company,
The best that ever man enjoy'd,
This is a Mystery.

How such a thing can be,
Although Religion teach it,
And many can discourse thereof,
Yet Nature cannot reach it.

[1]
Man's Nature sociable
 Delights in Company,
 Declines and dreads Solitude,
 And loves Society.
 Hence to be stript of Friends
 And to be left alone,
 Must needs be grievous in it self
 A sore Affliction.

[2]

But bitter though it be,
God's Presence can allay
The Bitterness of Solitude,
And take it quite away.
Our Saviour tells the Twelve,
You all desert me will:
Yet I am not alone, because
The Father's with me still.

John
3^d

[3]

And as he was with Christ
So is he nigh to all
(For Christ his sake) that call on him,
In truth that on him call.
And he hath promised
To be with his alwayes:
And that he never will forsake
Nor leave them all their dayes.

[4]

That when they pass through fire
Or water, hee'll be there:
The fire it shall not burn, nor floods
Them drown, 'cause he is near.
He dwells 'th' burning Bush,
To see the Fire to blaze,
And yet the Bush keep unconsum'd
Which Moses did amaze.

[5]

Affliction, though a fire,
God's Saints cannot devour ;
Because the Lord dwells in the Bush,
And keeps it by his Power.
The Lord is present still,
And maketh his aboad
With all true Saints ; such Company
Hath every Childe of God.

[6]

14. If any man me love
He will my words obey ;
My Father loves him : we will come
And with him make our stay.
The holy Spirit of Truth,
That sweetest Comforter,
He will for ever dwell with those
That true Believers are.

[7]

Oh glorious Priviledge
Of such as God do fear !
17. Though other Friends forsake them, yet
The Lord is alwayes near.
Christ holds them in his hand,
10. And none shall pluck them out :
The Father, who is more then all,
Them holds ; they need not doubt.

[8]

They dwell in Solitude,
Are in a lonely case,
That have no int'rest in this God,
Nor comfort from his Grace.
For such poor Souls as these
My heart could even bleed :
For when their Creature-comforts fail,
They're left alone indeed.

[9]

I can remember still
That dismal Solitude ;
The horror of that Lonesomness
(And state of Widowhood)
Wherein my Soul was once,
From God estranged farre :
That was a wilderness indeed,
Such onely Lonesome are.

[10]

But he is not alone
That hath the Trinity,
The Father, Son, and Holy-Ghost,
To keep him company.
Such comforters as these
Can cheer the Desolate
And make them sing for joy, who sit
In solitary state.

[11]

al. 41. When such a man is sick,
The Lord will make his Bed :
Leut. 33. And when he languisheth, his Arms
Are underneath his head.
And when he sits alone,
The Lord will with him talk :
Or if he wander in the Woods,
His God will with him walk.

[12]

135. And when he lieth down
138. He may securely sleep :
Because the Lord in his own Arms
Will him most safely keep.
He may repose himself
Under th' Almighty's shade :
And in the time of danger great
He need not be afraid.

[13]

God watcheth over him
For good, and not for ill :
When he lies sleeping in his Bed,
The Lord is with him still.
And when he doth awake,
He may with God converse,
Make known to him his wants, and all
His hearts desires rehearse.

[14]

Who truly pities him
 Who can his wants supply,
 Support him in, and bring him out
 Of all his misery.
 Of Christ's redeemed ones
 This is the happy case:
 To such high Fellowship as this
 We are advanc'd through Grace.

Psalm 103

13

Psalm 34

6, 7, 10

1 John

1, 3

[15]

Speak then all you that reade:
 Can that man be alone?
 That hath his God so near, to whom
 He may his wants make known.
 Had ever any man
 A better Friend then this?
 Lord may I but enjoy thee more,
 I others less shall miss.

Psalm

25

[16]

O turn to me thy face,
 And on me mercy show:
 For I am in a lonely case,
 Afflicted, poor also.
 Mine hearts strains be enlarg'd
 Bring me out of distress:
 My pain and my affliction see,
 And all my sins release.

Psalm

16

SONG

SONG II.

[1]

ANd now for such as are
Of dearest Friends bereft,
That in a solitary state
Most desolate are left:
Oh might I speak a word
That might allay your grief,
Instruct you how to bear your Cross,
Or lend you some relief.

[2]

Suppose a Friend had lent thee
A Stock at thy desire,
To make thy best improvement of,
Till he should it require.
Wouldst think thy Friend unkind
For taking of his own,
When as in lending it at all
Great Courtesy was shown?

[3]

Thy Wife, or Childe, or Friend,
They were but Blessings lent thee :
They were the Lords both first and last ;
And doth not this content thee ?
May not the Lord require,
When he sees fit, his own ?
Thou may'st be thankfull unto him
They were no sooner gone.

Psal. 24.

1.

Mat. 23.

15.

Job 1. 21.

[4]

Hast thou a part in God ?
Canst him thy Father call ?
Assure thy self thou hast a Friend
That doth surmount them all.
This Friend doth still remain,
When other Friends are gone.
Therefore thou needest not to mourne
As if thou wert undone.

John 14.

27.

Psal. 138.

22.

[5]

But if thou hast not got
Assurance of this Friend :
Acquaint thy self with him in time
Who lives and loves to th'end.
He is a better Friend
Then Father, Mother, Wife,
Or any other dearest Friend
Thou hadst in all thy life.

John 15.

Let

[6]

Let but Christ Jesus come,
And dwell within thy Heart :
Ita. 57. And he will chear thee wondrously,
And mitigate thy smart.
Pal. 68. He will a Father be
Unto the Fatherless,
A Husband to the Widow sad,
A Judge in her distress.

[7]

Behold ! he stands and knocks ;
Haste, open speedilie,
And hee'll come in, and thou shalt sup
With him, and he with thee.
Lift up your heads ye Gates ;
Ye Doors that last for ay
Be ye lift up, that enter in
The King of Glory may.

[8]

That Soul may change her chear,
And be no longer sorry,
That entertaineth such a guest,
Even the King of Glory.
Thou canst not be alone,
Nor want Society,
When God the Father, Son, and Sp
Shall be thy Company.

T/
E,
I hope,
As an,

S
A Dialogue be.

Flesh.

Lord any Croi
I'll be content
But oh I cannot part with
Whom I esteem so dear.

Sp. Shall mortal man presu
His Maker to instruct?
Or teach Jehovah in what Paths
He shall his Soul conduct?

[2]

Unto the Lofty One
Becomes it thee to say,
I will not go to Heaven, Lord,
In such a rugged way?

FL. Alas! what means the Lord
To chasten me so sore?
I thought my load was great enough,
And yet he layes on more.

Spirit.

so much
e.
il'd
God:
een no need
g Rod.

]
more vile
world beside?
in such a sort,
but I am try'd.
good thou wert more vile,
in thine own eyes:
er's faults excuse not thine;
thy sin for vengeance cryes.

Fin. [5]
But oh my loss is such
As none have had but I.
Did ever any feel the like
To my Calamity?
If every Circumstance
Of mine Affliction
Be weigh'd well, in such a Place
I think no man hath gone.

Spirit.

[6]

Thou may'st be much deceiv'd
To think thy case more sad,
And thine Afflictions heavier
Then ever any had.
What if the way be such
As never foot did tread?
Some must go foremost: why not thou,
As well as others, lead?

[7]

What if through uncouth wayes
God make thee long to trace?
If yet at last he bring thee safe
Unto a resting place:
Shalt thou not have good cause
His mercy to adore?
And to extoll and magnifie
His Name for evermore?

[8]

Are not thy sins much more
Then all thy Sufferings?
And do'st not thou deserve from God
Ten times more bitter things
Small reason hath the man
To murmur at the Cross
Whom God might justly punish with
eternal Pain and Loss.

Be

[9]

Be silent then frail Flesh:
Impatience hold thy tongue,
And murmur not against the Lord,
As if he did thee wrong.
Justice can do no wrong;
Nor Mercy cruel be:
Wisdom sees this condition
To be the best for thee.

[10]

Love ordereth all for good;
Power hath undertaken
To give thee strength: And Truth hath said
Thou shalt not be forsaken.
Take courage then, my Soul,
And moderate thy fears:
For God himself, who causeth grief,
Will wipe away thy tears.

[11]

Under his mighty hand
Do thou thy self abase:
Present to him with all thine heart,
And sue to him for Grace.
Thy Darkness into Light
He speedily will turn,
Who Anger-mercies hath in store
To comfort them that mourn.

Joy in Sorrow.

Can Joy and Sorrow meet
That are so opposite?

The one so Bitter; th' other Sweet?

What, can such Foes unite?

What! meet in one small Heart

And lovingly agree

Joy's hands and strengthen one another?

Doubtless it cannot be so?

As Aaron's Serpent-Rod

Rods of th' Enchanters swallow'd

So godly Sorrow eateth up

That Sorrow that's ungodly

It worldly Sorrow kills

But helpeth Spiritual Joy

These two will strengthen one another

And not each other prey

The deepest godly Sorrow

Bringeth forth of Joy

As a Soul can joy in Love

The more he mourns for sin

*This Grief the Channel is
 In which Joy loves to run:
 And Joy the Channel deeper plows
 Then when 'twas first begun.
 If any Nicodemus
 Say, How can these things be?
 As Philip to Nathaniel said,
 So I say, Come and see.*

SONG I

[1]

UNto this General Head
 We need not much to say,
 For all that went before doth tend
 Our Sorrows to allay.
 Yet forasmuch as Grief
 From various Causes springs;
 Nor is it possible to name
 Each thing that Sorrow brings:

[2]

Wee'll spend a few leaves more
 Concerning Grief, th' Effect;
 That so we may apply a Salve,
 And no man's Sore neglect.
 If then thou art a Saint
 That languishest in Grief;
 God hath provided Cordials
 To yield thy Soul relief.

[3]

Thou must these Cordials know,
And how to take and use them:
Beware thou do not in a Pett
Neglect, much less refuse them.
God would not have us Blocks
That nothing lay to heart:
Nor would he have us mourn like those
In Christ that have no part.

[4]

Perhaps thou hast displeas'd him,
And therefore art in pain:
But Jesus Christ will soon appease him
If thou return again.
He is thy Father still,
And doth not cease to love thee
Although he scourge thee for thy faults,
Or for thy sins reprove thee.

[5]

Art thou in heaviness
For some great outward loss?
Of what's Comfort, dearest Friend,
Is there some other Cross?
Or when God smites thee
Shouldst feel the smart
Of afflictions bitterness
For thou lay sin to heart.

L 2

[6]

If this Affliction be
 Jer. 2. 19. An evil bitter thing :
 Oh what a bitter thing is Sin,
 That doth Affliction bring ?
 More evil is the Cause
 Then the Effect can be :
 Job 11. For God doth punish less by far
 Then thine iniquitie.

[7]

Is it a bitter thing
 To be in Heaviness ?
 What is it then to grieve the Lord,
 And with my sins to press ?
 To wrong a loving Father,
 Provoke a gracious God
 Who takes no pleasure in our smart,
 To whip me with his Rod ?

[8]

Convert thy Sorrow's stream
 Into the Channel right :
 And shew thy mourn because thou
 Done evil in his sight.
 Thus into godly sorrow
 Thy worldly sorrow turn,
 And God will turn away his wrath
 When thus he sees thee mourn.

[9]

As oftentimes we see
In some acute Disease,
To cut a Vein and let him Blood
Will give him present ease:
Right so doth godly sorrow,
The bleeding of the Heart,
Assuage the most heart-killing Grief,
And wondrous ease impart.

[10]

Empty bad humours out,
First cool and cleanse the Blood:
And then a Cordial will revive
And do the man more good.
So when thou humbled art,
And purged from thy sin:
The Lord himself will comfort thee,
And Cordials sweet give in.

[11]

The deeper that the Plough
Of true Repentance goes:
The richer Crop of Spiritual Joy
And Holiness there grows.
The greater Spiritual Joy
The Lord to us imparts
The more against him bleth us,
And breaks our stony hearts.

L 2

S O N

SONG II.

[1]

Hearken what God doth speak
 To such as mourn aright,
 That under his Afflicting hand
 Are broken and contrite,
 Blessed are those that mourn;
 They shall be comforted:
 As full in Sorrow, so in Joy
 They shall be like their Head.

[2]

Thus saith the lofty One,
 Th' Eternal, Holy Lord;
 I dwell in humble contrite Hearts,
 That tremble at my Word:
 Their Spirits to revive,
 And greatly them to cheer,
 For I'll not alwayes angry be,
 With such as do me fear.

[3]

Yea Christ anointed is
To binde the broken heart;
To comfort such as mourn aright
And to relieve their smart,
Thou need'st not doubt, but that
Most seas'nably he will
In pity and in faithfulness
His office well fulfill.

IIa. 21.
152.

[4]

Hee'll heal thy broken heart
And up thy wounds will binde.
He will raise up the bowed down:
He to the just is kinde.
Hee'll not cast off for ay
But though grief cause he should,
Yet will he have compassion
In's Mercies manifold.

Plal. 147

[5]

Though Sorrow may abide
And tarry for a night:
Comfort will come at break of day
And joy at Morning light.
For Christ doth his support
And comfort in distress:
He will not leave them Orphan-like,
And comfortless.

John 14

[6]

verse 17. Another Comforter
He promisethto leave,
17 His holy Spirit, whom the World
Knows not, nor can receive.
He shall abide with them,
And them most joyfull make:
John 16. And this their joy no mortal man,
Nor Dev'l, shall from them take.

[7]

verse 3. In Tribulations great
He teacheth them to glory:
And under Sufferings to rejoice,
Which use to make men sorry.
When as their outward case
Is most calamitous:
He can give joy unspeakable,
And also glorious.

[8]

But what they here enjoy
Is but a little taste,
Unto the Harvest of that Joy,
They shall receive at last.
These are but the first-fruits:
Joy's fulness is before
God's face, and eke at his right hand
Are pleasures evermore.

SONG III.

[1]

THis World's the Vale of Tears :
We must not look to be,
Whilst we are cloth'd with sinful Flesh,
From griefs and sorrows free.
Here Grief and Joy take turns :
Hereafter Grief shall cease,
And in the room thereof shall come
Eternal Joy and Peace.

[2]

If for a little moment
God seem to frown upon thee :
With Everlasting kindness
He will have mercy on thee.
Our time of suffering here
Is but a little while :
When his frown, that makes thee sad,
Shall turn into a smile.

[3]

Thy Tears are like good Seed
Sown in a fruitful Field:
They are not lost, but shall in time
A joyful Harvest yield.

Gal. 126.

6.

Who sow in tears shall reap
In joy: who go and mourn
Bearing choice seed, shall sure with joy
Bringing their sheaves return.

[4]

In midst of Sorrows great
Let this thy Grief allay,
That God will turn thy tears to joy
And mirth another day.
The more thy Sorrows here
And Sufferings have bin:
The greater joy and Happiness
Hereafter thou shalt win.

[5]

'Tis better now to mourn
And to rejoice hereafter:
Then for to wail eternally
For sinful mirth and laughter.
Short sinful Pleasures have
Long-lasting endless pains:
Short and light sufferings have long
And everlasting gains.

1B.

Cor. 4

[6]

Eternall Happineſſe
 Will make amends for all.
 While Faith beholds what joy's to come, Verse
 It counts all ſufferings ſmall.
 If drops of Heav'nly Pleaſure
 Be ſweet unto thy taſte:
 How ſweet will ſtreams and rivers be, PG1
 Where drink thy fill thou may'ſt? 39

[7]

Thy future joy ſo great
 And Ocean-like ſhall be:
 That thou muſt enter into it, Mac
 It cannot enter thee. 21
 Oh what a joy is that
 That Thought cannot conceive!
 That mortal Tongue cannot expreſs,
 Nor Heart of man believe! C
 9

[8]

The greateſt preſent Griefs,
 That thee ſo much annoy,
 Will ſoon be ſwallowed in that Sea
 Of Everlaſting joy.
 Twill then a Pleaſure be,
 To think of what is paſt:
 And greatly adde unto thy joy
 To minde how ſad thou waſt.

SONG IV.

*Solamen miseris socios habuisse doloris
Christum cum sanctis*

[1]

It is an ease in Grief
To have Coparteners:
It yields some comfort and relief
To have Fellow-sufferers,
Especially to have
Such as our case bemoan,
As lay to heart our sorrows, and
Under our burden groan.

[2]

The Saints all make one Body,
Have Union with one Head;
Are acted by one Spirit, and
By him are quickened.
Hence then they cannot chuse
But feel each others smart,
Their Burden bear, lament their case,
And in their woes take part.

[3]

They cannot chuse but mourn
 With such as mourners be:
 And be afflicted too with those
 Whom they afflicted see.
 Christ gives them tender hearts,
 Therefore they fellow-feel:
 They pity, pray for, comfort them,
 And seek each others weal.

[4]

This is a Comfort then
 To Saints in misery,
 To have such sweet Companions
 Of their Calamity,
 That when they are in sorrow
 They sorrow not alone:
 But meet with some that bear
 Their Miseries becomen.

[5]

Oh let it never be
 That Saints should Sorrow
 And add unto each others
 That are with grief opprest
 This wisdom from above
 Comes not, but from be-
 And comfort those in
 The spirit of Love doth

[6]

That Spirit of Love and Peace,
Who dwells in all the Saints,
Unite our hearts, appease our strife,
Cease quarrels and complaints
Help us to pity more,
And pray for one another,
To strive who shall in love outstrip
And go beyond his Brother.

[7]

This were a blessed strife;
Thus ought we all to strive;
Were this our strife; how would it make
Souls, Towns, and Churches thrive.
As many Shoulders make
A heavy Burden light;
Our Burdens lightened be,
At our Spirits right.

[8]

nds may pity us
Sorrow's grieves
ayes help: But Christ
d relieve.
ain support
of the Saints
ift them pitty
ut their complaints

[9]

Friends sometimes stand aloof,
And Bretheren may forget us,
Or strangers be unto our griefs;
The World at nought may set us;
But Jesus Christ regards us
Ev'n in our low estate;
He minds us well, and leaves us not
Forlorn and desolate.

Pla.

11.

Pla.

23.

John

12.

[10]

Our gracious, great High Priest,
Is such an One as can
From his Experience pity us
With bowels of a Man
Afflicted hee he has
In their Affliction;
And therefore their Affliction was
As if it had been none.

[11]

Though far above all Griefs
In Glory Christ remains:
Yet of the Sorrows of his Saints
A feeling he retains.
He tells our wanderings,
And burieth all our tears,
Is well acquainted with our griefs,
And wipeth down our tears.

PLA.

11.

[12]

He knows thy Sicknesse;
He feeleth all thy smart:
Thy sufferings are his sufferings,
And reach his tender heart.
And if he know and feel
All that doth thee agrieve;
He will with choicest Cordials
Thy fainting Soul relieve.

[13]

If these thy Sufferings
He reckon to be his;
He'll shortly put an end thereto;
And take thy Soul to Bliss.
Christ will not suffer long;
For he's not perfected,
Till all his Members be made like
In Glory to their Head.

[14]

though in poverty
in glory shall remain
of the sorrow of his
sufferings
and shall be
glorious
and shall be
glorious
and shall be
glorious

SONG V.

[1]

THus far we have apply'd
Our Speech to mournful Saints,
To cheer them under all their Grievs,
And silence their Complaints.
But all men are not Saints
Whom Sorrow doth oppress:
Some may be in a heavy case,
Yet far from Holiness.

[2]

Some Hearts are almost broke
With Carnal Sorrows force;
That godly Sorrow never touch'd
With any true remorse.
What shall we say to these
That may some ease impart?
What Sovereign Medicine shall we use
To mitigate their smart?

M

[3]

Poor Souls ! I pittie you,
 And do your case bemoan :
 But peace to you I may not speak,
 For God himself speaks none.
 There is no peace, saith God,
 To th' wicked when distrest :
 But they are like the troubled Sea
 Which boils and cannot rest.

[4]

Oh that the Lord himself,
 Who now doth thee chastise,
 And makes thee sad, would waken thee
 And open thy blinde eyes !
 That God would help thee grieve
 For what should grieve thee most !
 That thou a wretched sinner art,
 That thou thy God hast lost.

[5]

Thou hast not him to go to
 When sorrows thee agrieve :
 1. The Comforter is far away
 That should thy Soul relieve.
 Thou hast offended God
 And grieved him full sore :
 And now he grieveth thee, let this
 Grieve and as shame him thee more.

[6]

Could'st thou but lay to heart
Thy sinful woful state:
It quickly would thine other griefs
Asswage and mitigate.
Oh get thy worldly grief
Turned to godly sorrow.
Mourn for thy sins, and put not off
Repentance till to morrow.

[7]

Oh turn from every sin
To God with all thine heart: (Christ;
And make thy peace with him through
In Christ oh get a part.
If sorrow bring thee home
To God in Christ: believe
It will the happiest grieving be
That ever thou didst grieve.

[8]

For God that wounded thee,
Thy Soul will also heal:
And unto thee his gracious love
In Christ he will reveal.
Oh therefore haste to Christ!
That so thou may'st not mourn
Like unto them that have no hope,
Because they never turn.

Life in Deaths.

WHat Mystery is this
 To seek for Life in Death
 The great Destroyer of the Sons
 Of Adam and of Seth?
 Can Death beget sweet Life?
 Can such an Honey-comb,
 So sweet and precious, come forth
 Of Death's devouring Womb?

Yes: Christ hath broke the Teeth
 And ta'ne away the Sting
 Of Cruel Death; that Death is now
 Become another thing.

It is a Messenger
 Sent for to fetch us home
 To our Father's Royal House,
 Where all Saints must come.

It is a Bridge, whereby
 We pass to Heavenly Light,
 Out of the Sorrow's of this World
 Wherewith we are opprest.

*But Ple not here detain thee:
Reade on, and thou shalt see
Both many Deaths in one short Life,
And Life in Deaths to be.*

SONG I.

[1]

THIS World's a Wilderness
To God's afflicted Saints,
A place of Dangers, Fears, and Foes,
A place of Woes and Wants.
This Life's a very Death,
At least a dying life,
For this is Death in Life, to finde
Sin in our Hearts so rise.

[2]

That we not onely are
Encompassed with Foes:
But have a treacherous Part wth
That doth with Satan close
That's ready to seduce
And lead us into Evil,
That a false friend to betray
Our Souls unto the Devil.

Life in Death.

[3]

We pestered are with sin
So long as here we live;
Which makes us cry, From this vile death
Who will deliverance give?
Bodies of Sin and Death
We carry to and fro;
And carry must unto our grief,
Whil'st we are here below.

[4]

We finde a Law of Sin
Within our Members dwelling;
Which is against God's holy Law
(Chose by our minde) rebelling;
So that we cannot do
The good things that we would;
And oftentimes we do those things
Which leave undone we should.

[5]

Though we mourn for sin,
Watch, and strive and fight;
Our weakness often foil'd
Man's subtle sleight.
Is a heaviness,
Death unto the Saints,
Of the best while here on Earth
The sorrowful complaint.

[6]

Oh what a glorious thing
In all true Christians eyes
Would full deliverance be from Sin!
They would this freedom prize
More then the richest Mynes,
Or most resplendent Gems:
They would prefer it far before
Scepters and Diadems.

[7]

It would be richer Gains
Then Honour, Pleasure, Wealth:
It would be sweeter to their Souls
Then Liberty or Health:
Yea Temp'ral Life it self
Might not herewith compare,
Which is more worth then all things else
Which most esteemed are;

[8]

Who would not then be willing
When Christ him calleth hence,
To lay aside this sinful Flesh,
Cause of so much offence?
What Saint that hateth sin,
Can love this life so well,
For the sake thereof to chuse
In sinful Flesh to dwell?

SONG II.

[1]
THis then is Life in Death,
That Death will set us free
From Sin, which is our Spiritual Death,
And greatest Miserie.

We shall no more be griev'd
With mindes that are so vain:
Of Pride, or Sloth, or Worldliness
We shall no more complain.

[2]
Our Ignorance shall cease;
So shall our Unbelief;
Our Passions shall no longer be
A cause of daily grief.
Against God's Providence
Our hearts no more shall swell:
Nor these our unsubdu'd Wills
Against his Will rebell.

Life in Death.

[3]

Our Senses shall no longer
Be inlets unto Sin:
Nor shall there be an home-bred Thief
To let his Comrades in.
God, whom we here offend
And injure every day
In thought, word, deed, we shall no more
Offend him then for ay.

[4]

During this mortal life
We walk in midst of Snares,
And we are apt to be surpriz'd
And caught at unawares.
Our subtil Enemy
Us every hour belets,
Seeks to allure us by his Baits
Into his deadly Nets.

[5]

He like a roaring Lion
Runs hunting for his Prey;
And like a subtil Serpent he
Lies watching night and day:
Lest no advantage slip
Whereby he may annoy us,
Lead us to sin, disturb our peace,
Distress, if not destroy us.

[6]

Death is the Red Sea, which
When once we are got through,
Pharaoh (the Devil) with his Host
Can us no more pursue.
God will this Sea divide
And make it us inclose,
Like walls, leaving us pass through safe,
And then drown all our Foes.

[7]

Th Egyptians cannot follow
Unto the other side
They shall be drowned in the Sea,
O're-whelmed with the Tide.
The Tempter shall no more
A wicked thought suggest:
Nor once entice to any thing
That God and we detect.

[8]

Temptations unto sin
(Which vex us here so sore,
Although they do not Master us)
Shall trouble us then no more.
Then shall our joyful Souls
Eternal Praises sing,
Of this their full Deliverance,
To that Immortal King.

SONG III.

[1]

VWhil'st we are here on Earth
We're dying every day :
Each day brings some new woe or grief
Whil'st we are cloth'd with Clay.
We dwell in midst of Deaths
And Death amidst us dwells,
As too too well appeareth by
These daily doleful Knells.

[2]

Now one dear Friend departs
E're long another goes :
Whose turn comes next, or mine,
Or whose, God only knows.
Thus we are oft constrain'd
The pains of Death to taste
For Death doth often wound our hearts
Through one or other's side.

Life in Death.

[3]

Pains, Losses, Sicknesſes,
Temprations, Sorrows, Sin;
All theſe are daily Deaths, from which
We can no freedom win,
Untill we die our laſt :
One death will end them all,
And ſet our Souls at liberty.
Which here are held in thrall.

[4]

The Pains of Life together
Amount unto no ſmall pain :
Who would not one Pain more endure,
And ſo get free from all pain ?
But we muſt ſtay God's time,
And wait till he ſhall call :
And then one Death will ſet us free
From Pains and Sorrows all.

[5]

Then once for all we die,
That die we may no more :
But live in Blifs eternally
The face of God before.
Death is of Life the Gate :
It is the Door whereby
We enter ſtill into a ſtate
Of Immortality.

[6]

This then our Comfort is,
This is our Life in Death;
To know our Soul shall be in Bliss
When Death hath stopp'd our Breath,
And that this Body vile,
That now is laid in dust,
And turn'd to Earth, within a while
Be rais'd in Glory mult.

1 Co.
45.
Phil.
21.

[7]

So soon as Death hath clos'd
Our mortal Bodie's eyes:
Our Soul shall mount with greatest speed take
Above the Starry Skies
Born upon Angel's wings
Unto that Heavenly Rest;
Where of Eternal Happiness
She shall be full possess'd.

[8]

O Death where is thy Sting?
Thy Victory O Grave?
How art thou conquered, and made
Our Servant, yea our Slave!
Thanks be to God, who gives us
Through Christ the Victory:
That we may live to praise his Name
For this Eternity.

(190)
Heavenly Crowns
FOR
Thorny Wreaths.

SONG I.

[1] (Thorns,
VV Hen Christ was crown'd with
And smitten with a Reed
Upon the Thorns, to wound his Head
And for to make him bleed;
The world did little think
This was the King of Glory:
So when we speak of Crowns for Thorns,
They think it's but a story.

[2]
But as our Lord doth now
His Crown of Glory wear;
Who for our sake did wear those Thorns
And such Abuses bear:
So shall th' Afflicted
That suffer for his sake
Long be Crown'd like their King
And of his Joy partake.

Heavenly Crosses for many a name

[3]

Those that for doing well,
For keeping Christ's Commands,
For bearing witness to his Truth
Suffer Reproach or Bands,
Or any other Pain
To keep their Conscience pure;
Such of a glorious Retompence
And rich Reward are sure.

[4]

Those that are persecuted
Because of Righteousness,
Are Blessed ones, saith Christ, for they
Heav'n's Kingdom shall possess.
And Blest are ye whom men
Reville and persecute,
To whom for my sake heinous Crimes
They wrongfully impute.

[5]

Rejoice and be ye glad
Hereat exceedingly,
Because there is a great Reward
Laid up for you on high
For thus have persecuted
The Prophets that of old
Gave their lives and faithfully
Gave Counsel as they were told.

[6]

Who Father, Mother, Wife
For love of Christ forsakes;
Of his Houses, Lands, Estate
For him small reckoning makes:
Shall here a hundred fold
With Persecutions gain;
And in the World that is to come
Eternal Life obtain.

[7]

Tim. 2. If in a suffering state
Of Christ we Followers be:
We shall henceforth conform'd
To Royal Majesty
Those that have stuck to Christ
In Tribulations great,
Shall Reign with Christ, and sit with him
Upon his Judgement-Seat.

[8]

But those that suffer pain
To please Envoys to defend,
To save vile Fancies of their own
Need not their lives to spend:
Who do in vain suppose
To suffer for Christ's sake,
For the Sinner's sake the Cause
Of Sinners make.

SONG

for Thorny Crowns.

SONG II.

[1]

That Eminent Apostle
And holy Martyr *Paul*,
That laboured more for Jesus Christ,
And suffered more than All,
When as his race was ran
And life almost laid down
For Christ: Henceforth, such be
Laid up for me a Crown.

[2]

Which Christ the Righteous Judge
Shall give to me above
And unto all, as well as me,
That his Appearing love
Christ Jesus that day
Will all Believers own:
And for their faithful Services
And patient sufferings Crown.

[3]
Nor onely such as have
For Jesus shed their Blood;
But all that have embrac'd the Truth
And firm therein have stood:
All that have meekly born
Christ's Yoke because 'twas his
Shall be rewarded, and shall share
In Everlasting Bliss.

[4]
Although some Stars outshine
The rest in Glory bright:
Yet every Star 'th' Firmament
Is full of glorious light.
So every vessel then
Shall full of Glory be,
Though some are of a larger size,
Some of a less degree.

[5]
Our Lord will exalnde
The meanest services
Of any man with upright heart
High done for one of his:
So that a Cup of Water
Poured unto a Saint
For Christ, shall be rewarded
With great exaltation.

for Thy

[6]

Much less will Christ forget
Their love and labour sure
That take great pains, and for his sake
Afflictions long endure.
He that will smallest things
So graciously regard,
Will not far greater things neglect
And leave without reward.

[7]

As in his suffering Saints
Christ suffereth now; so he
In all his glorified Saints
Will glorified be.
Their Sufferings now are his,
Their Glory will be his:
Christ should his Glory lose, if Saints
Should future Glory miss.

[8]

Christ's precious Sufferings,
And whole Obedience,
Have purchased for us this Crown
And glorious Recompence.
He dy'd that we might live,
Wee know that he might reign;
He end of his Sufferings
Christ, death, and life obtain.

[9]
As surely then as He
Reproach and Shame endur'd,
And by his Sufferings hath for us
A glorious Crown procur'd;
As sure as we him follow
In patient suffering here;
So certainly this glorious Crown
We shall hereafter wear.

and August 30 - 1713 -

SONG III.

[1]
How great the Glory is
No mortal tongue can tell:
It far exceeds our thoughts
And words we know full well
The day which Christ our Lord
Shall purchas'd and requir'd
That which God will then

God's way
Nor are
For the
And
You
By
And
Ex